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THE

MISSIONARY HERALD.

VOL. XCII. — MAY, 1896. — NO. V.

Financial.

THE receipts of the Board for the month of March, and for the seven months of the fiscal year, not including the receipts for the debt, are as follows: —

	March, 1895.	March, 1896.
Regular donations	$31,291.12	$32,499.91
Donations for special objects	2,537.55	4,456.73
Legacies	11,094.83	19,482.77
Total	$44,923.50	$56,439.41
	7 mos. last year.	7 mos. this year.
Regular donations	$235,292.33	$233,120.02
Donations for special objects	28,211.74	26,414.30
Legacies	91,793.66	75,005.72
Total	$355,297.73	$334,540.04

For the seven months the *decrease* in regular donations has been $2,172.31; *decrease* in special donations, $1,797.44; *decrease* in legacies, $16,787.94; total *decrease*, $20,757.69.

It will be seen that the receipts for the last month show a generous gain over the corresponding month of last year. For this we are grateful. Remembering the inadequate receipts for the work one year ago, it will also be seen that we have, as yet, no assurance of relief for our burdened and saddened missionaries, whose resources have been so painfully cut off. We earnestly urge our friends to read with care the messages of distress printed on other pages of this number of the *Herald*. The story of heroism and great need, carefully read and pondered, will produce a profound conviction of the crisis which rests upon our work for Christ. The following statement as to the debt gives us great satisfaction: —

Debt resting upon the Board September 1, 1895		$115,000.00
Receipts for the debt, September 1, 1895, to March 31, 1886	$98,085.00	
Leaving a balance still due, for which reliable pledges are now in hand	16,915.00	
		$115,000.00

Good News from China.

Do not overlook the letters on another page from the Foochow Mission reporting a widespread religious interest which promises large results. Writing on February 1, Mr. Hartwell confirms the report given by Messrs. Beard and Goddard, saying, "Never was our work so encouraging and so pressing as now. The openings in many parts of our field are such as we have never seen before." From the vicinity of Shao-wu reports come from the native preachers of a great movement, and that a number of villages have professed to come over to Christianity.

QUITE unexpectedly the *Morning Star* arrived at Honolulu from Micronesia on March 16, fully two weeks ahead of her schedule time. It seems that when the vessel reached Ruk, after finishing her work in the Marshall and Gilbert groups, Mr. Price was suffering from malaria and quite unable to take the tour of the Mortlock Islands. After waiting two weeks, it was deemed impracticable to delay longer and the vessel sailed for Honolulu. When the *Star* sailed on its annual voyage, in June last, it was not decided to build another vessel to take the place of the lost *R. W. Logan*, and hence those on board the *Star* did not know of the building and sailing, under charge of Captain Isaiah Bray, of the new schooner. It was confidently expected here that the new *Logan* would reach Ruk before the *Star* should arrive there, after her tours through the eastern groups. Such, however, was not the case. The *Logan* was much delayed in starting from San Francisco, and delayed again at Honolulu by a leakage which necessitated repairs. Captain Bray and wife were expecting to return on the *Star*, and it is quite problematical what they will do under existing circumstances.

The Morning Star.

THE letters brought by the *Morning Star* from Micronesia arrived after the pages of this number of the *Missionary Herald* allotted to letters from the missions were already overcrowded, and they must be put over until our next issue. The schools on Kusaie have had a prosperous year and Dr. Rife's report of the Marshall Island churches is most cheering. In the Gilbert Group, the action of the British Commissioner in not restricting the corrupting dancing customs of the natives, in many cases against the wishes of the kings, has had a most deleterious effect. It was probably an error of judgment and not of intention on the part of the Commissioner. A new Commissioner is coming who, it is hoped, will learn wisdom from the mistake of his predecessor. Good tidings come from Mokil and Ngatic, while from Ponape, Henry Nanpei reports that the churches are alive and struggling, and with some success, though there is great need of support from outside. The illness of Mr. Price prevented the sending of full reports from Ruk, as well as of any report from the Mortlocks. He was recovering, however, when the *Star* left, and it is to be hoped that the *Logan* arrived soon afterward, and that with Captain Bray and Mr. Price the Mortlock Islands could be visited in a more deliberate way than ever before. Miss Crosby's health has again proved insufficent to warrant her continued residence in Micronesia, and she came up on the *Star*. It was expected also that Mr. and Mrs. Snelling would return, as they had been urged to do, but they declined, and remain on Ruk, doing independent work.

News from Micronesia.

THE Christian world is again indebted to Rev. Henry Loomis, agent of the American Bible Society in Japan, for his annual statistical table of missions and missionary work in the Japanese empire. From his large sheet showing the work of the year 1895, we have condensed the table as given on a subsequent page. Aside from the report there presented of Protestant missionary work, the statistics of the Greek Church show only two foreign missionaries, while they reckon 22,576 adherents. The Roman Catholic missions have 92 European missionaries, besides friars and sisters, who labor at 80 stations and have 250 congregations, the total number of adherents being given as 50,302.

Protestant Missions in Japan.

The Case of Mr. Knapp of Bitlis.

THE reported arrest and expulsion from Bitlis of Rev. George P. Knapp brings to a definite issue the charges that have been made against Mr. Knapp and other missionaries of seditious conduct, inciting to revolution. These charges, absurd on the face of them and repeatedly denied, are yet credited by some who do not know the character of the men and who have no conception of the benevolent and Christian work in which they are engaged. It is important that these charges be fully examined before a competent and impartial tribunal, in order that their falsity may be exposed, and that it may not be possible for a respectable man anywhere to assert that missionaries are responsible for the disasters that have desolated Armenia. We believe that our government will insist upon and will secure a fair trial for Mr. Knapp, with consular supervision, as provided for in the "Capitulations," and that it will then be clearly shown that Mr. Knapp and all who have been associated with him in missionary service in Turkey have devoted themselves strictly to Christian and educational work, and so far from having incited any class of people to rebellion, they have uniformly, both by word and act, endeavored to prevent revolution or any violent proceeding.

Treaty Rights in Turkey.

OUR readers do not expect us to say all that is in mind concerning affairs in Turkey. We presume that the reasons for this reticence are well understood. There is no reason, however, why we should not here say emphatically that should there be any truth in the report that the Turkish government purposes to expel all missionaries from the empire, such a purpose will be in direct violation of treaty rights and must never be permitted by our government. We have no thought whatever that our government will consent that its citizens be driven from positions which, by the explicit pledges of Turkey, they have been allowed to occupy. Our citizens in Asia Minor who are engaged in commercial enterprises, such as dealing in rugs or cotton, could not be expelled without international complications in which Turkey would not wish to involve herself. Our citizens dealing in books and in other matters connected with education have the same right to remain where they are, and should enjoy fullest protection. We have no doubt whatever that our government will maintain this position.

Christmas in Africa.

THE Christmas feast at Chisamba, in West Africa, in December last, was a unique affair. A great crowd gathered for the religious service in the new school building, which holds about 600 people, and some were standing outside. After the service, the feasting began. An ox had been killed on the previous evening, and most of the people ate heartily of the boiled beef, besides mush and beans. In addition, each one received a little salt, which to them is the greatest luxury, too precious to be eaten on the meat, and they all carried it away carefully, to be eaten as a child would eat his confectionery. The girls and boys of the station attended to all the cooking and distribution of the food. The chiefs, according to their custom, deemed it beneath their dignity to eat with the common people in public, and their portion of meat was given them before cooking, and this they took to their homes. It was an altogether new experience with these people to connect such a scene with the life of the Saviour of men.

Gifts for Armenian Relief.

THROUGH the appeals by the *Presbyterian Witness* of Halifax, Nova Scotia, in behalf of the despoiled Armenians, contributions have been received amounting to between $1,300 and $1,400, which have been forwarded by the editor, Rev. Robert Murray, to the editor of the *Missionary Herald* for distribution in such manner as might be deemed best. The money has been sent, through the International Committee at Constantinople, to missionaries at several centres, to be used for the temporal relief of pastors whose churches had been broken up, or for the families of those pastors who have died as martyrs to their faith. Mr. Murray informs us that this generous amount has been contributed by individuals and churches of several denominations, but mostly from those who are comparatively poor. The offerings are certainly most liberal, and the donors can have the satisfaction of knowing that they have aided in the relief of some of the noblest of Christ's followers in the time of their distress.

Read What They Say.

WE make no apology for reiterating, both in the pages of our magazine and in leaflet form, the utterances coming from our missionaries in reference to the peril to their work, which is *our* work, arising from the reduction of their appropriations. We are aware that this is not pleasant reading, and that these extracts will give many a heartache. But that is no reason for their suppression. There is no church in the land that will not be blessed spiritually by taking to heart the situation of our missionaries as revealed in the extracts from some of their letters given on another page, and especially in the new leaflet just issued by the Board, entitled "Our Heroes in the Orient." May God give to our churches at home something of the courage and holy enthusiasm for the kingdom of God which are manifest in our brethren abroad. Then will their hearts be enlarged and the treasury will be full.

In Papal Lands.

THE work of the American Board in its three missions in papal lands was begun in 1872, nearly twenty-four years ago. Of the ten ordained missionaries in these three missions, two are in Austria, one in Spain, and seven in Mexico. The three missions now embrace thirty-five churches, with 1,913 members, while twenty-eight schools of all grades are maintained, having 1,672 pupils under instruction. These figures are not large, but they indicate good growth in view of the force employed, and they seem specially promising when it is remembered that the seed has been very widely distributed and may be expected to bear fruit in many parts of the wide field which these missions have attempted to cover.

The Precious Name.

WORD comes to us from Central Turkey that many of the Moslems have expressed great wonder that the Christians have so generally met death "unresisting, and with their hands over their eyes." They also came to the Christians asking, "What is the meaning of the word 'Hesous' that so many of these men pronounced just before we killed them?" Since Moslems accord to Jesus the position of a great prophet, it seems strange that they should not recognize his name, even under this form. The explanation of the fact sent us is that the Armenian pronunciation of the name is so different from the Turkish that it was not recognized, and the Moslems did not understand what these martyrs meant as, in the hour of death, they called upon Jesus.

Bohemia Opening.

THE following extract from a brief letter of Dr. Clark, of Prague, dated March 17, gives a cheering item for the Missionary Concert of May, on Papal Lands: "We have secured permission from the government to organize two more Young Men's Christian Associations, one in Smichov and another in Königgrätz. We shall apply soon for similar permission for our young men in Skalitz and Bystrei. On every hand there are open doors. We ought to put at once a first-class man into Vienna, to work for the 200,000 Bohemians in that great city now so sadly neglected. Where are the men? Where is the money? Alas, that the latter point should trouble us so much! We have plenty of suitable men for training. I do some teaching every week, helping to prepare men for the work of evangelization. The owner of a large building in Gratz has offered me the building as a 'Training Home' for workers for all parts of the empire, provided I will take charge of it. All Southern Austria is opening up to us in a wonderful way. For all Austria and Hungary there is no training school save the little we are doing. The time has come for enlargement. We must go forward."

An Honest Steward.

DR. TRACY, of Marsovan, reports a pleasing incident of trustworthiness on the part of a Protestant Christian in this time of distress. In a certain town the principal business man was a Protestant, his chief being a Gregorian Armenian living in a neighboring city. This branch establishment, under the care of the Protestant brother, was thoroughly looted, shop, house, and all, so that scarcely a rag was left other than the clothes on the manager's person. He, however, succeeded in concealing a sum of money, ninety-eight Turkish liras, which, according to customs in vogue, he could have kept without having any questions asked. Instead of this he went to his principal as soon as opportunity offered, bringing the ninety-eight liras, and said he had saved so much from the wreck and wished to restore it. He stated also that though all was lost, and he remained heavily in debt to the firm, he would try, if he could ever get on his feet again, to pay the whole debt. The gentleman was so astonished and pleased at this Protestant's honesty that he canceled his whole debt and gave him back half of the money which he had brought, then set him up in business again, restocking the shop, and had a government guard stationed at his place of business.

A Council in Mexico.

ECCLESIASTICAL councils are not covened with as much readiness in Mexico as they are in New England. Mr. Eaton, of Chihuahua, reports the organization, on March 21, of a church at Jimenez, a growing town of seven or eight thousand inhabitants on the line of the Mexican Central Railway. Two members of the council rode about 300 miles by rail, other two some 250 miles on horseback, one 100 miles on horseback, and another the same distance by diligence. Twenty-seven members were enrolled in the new church, presenting a cheering contrast to the situation six years ago when, as Mr. Eaton says: "Some of us attempted to hold a public meeting in a room in the same block where is now the rented chapel, and we were greeted with such showers of stones that we were obliged to put out the lights and close the one door through which alone the place could be ventilated." Public opinion often changes with great rapidity in the missions in papal lands.

THE FOOCHOW MISSION.

The Foochow Mission.

THE excellent engraving of the Foochow Mission on the opposite page is from a photograph taken in December last, when the missionaries had assembled for the celebration of the seventieth birthday of Rev. Charles Hartwell, who has now been connected with the mission for forty-three years. Of the members of the mission, Dr. and Mrs. Baldwin, Mr. and Mrs. Woodin, and Miss Garretson are in the United States; but all the other members are shown in the engraving excepting Mr. Hubbard, who was accidentally detained from the meeting. Mr. and Mrs. Hartwell are in the centre of the group, and on their right are Mrs. Walker (whose recent death is noticed in another paragraph), Dr. Whitney, and Miss H. C. Woodhull, and on the left Mr. Walker, Mrs. Whitney, and Dr. Kate Woodhull. On the rear line, beginning at the reader's right, stand Mr. Gardner, Mrs. Frances Nieberg Goddard, M.D., Mrs. Gardner, Mr. Peet, Dr. Kinnear, Mrs. Beard, Mrs. Kinnear, Mr. Beard, and Mrs. Peet. In the front row, commencing with the reader's right, are seated Dr. Bliss, Miss Newton, Mrs. Hubbard, Mr. Goddard, and Miss Chittenden. The presence of so many missionaries in the city of Foochow at one time is accounted for by the fact that after the Ku-cheng massacre those in the interior were advised by the American Consul to come to the open port, and not until recently has it been deemed best for them to return.

An Open Door in Turkey.

LET no one suppose that the evangelical work in Turkey is at a standstill because of present tribulations. On the contrary, from almost every quarter word comes of unusual opportunities for preaching the gospel. Dr. Dodd, of Cesarea, writes: "Our schools are nearly all continuing; our places of worship, without exception, are open. Whatever may be the motive at the bottom, there is certainly more readiness to listen to the preaching and reading of the Word than ever before." Mr. Bartlett, who has recently come to this country from Smyrna, says: "Our work in nearly every particular is encouraging. The Girls' School is larger than ever before, and the Boys' School is full and is doing its best work. From Kara Hissar we have never had such encouraging accounts as now. At Manisa every season brings new encouragement, and at Bourdour, Ak Hissar, and Oedemish there is much to stimulate our hopes." In a similar strain Dr. George F. Herrick writes from Constantinople: "Let our friends in America bear it in mind and lay it on their hearts that our door of welcome to the whole Armenian people for spiritual work is wide open, that we face an opportunity quite unexampled in the history of our work for that race, an opportunity practically without limit. We have every reason to believe that if we can weather this storm, larger and more self-reliant churches and communities will crown our efforts and the efforts of our fathers put forth for these so many years. This will require time and large present help, but if such help be given the expected result will not fail." A recent letter from Dr. Parmelee, of Trebizond, reports that notwithstanding the great amount of labor involved in relief work at that city, subjecting them to all manner of interruptions, the religious work has never been more hopeful than at the present moment. "There are now," he says, "twice as many scholars in the school as last year, and the chapel is packed from Sunday to Sunday with congregations three times larger than formerly, while the women's meetings are attended as never before."

U. S. Commissioners in China.

The report of the Commission sent by our American government to investigate the riots at Chengtu, the Province of Sze-chuen, China, has not yet been made public, but Colonel Cockerill, the correspondent of the *New York Herald*, before his lamented death, had an interview with members of the Commission at Shanghai, and reported that the long, wearisome journey of these officials into the interior had produced little practical result. The Commission was composed of the United States Consul at Tientsin, the Secretary of the United States Legation of Peking, and Lieutenant Commander J. P. Merrell of the United States Navy. One result that was produced upon the minds of the commissioners is best stated in the words of Colonel Cockerill: "Commander Merrell, who has hitherto shared some of the antipathy naturally entertained in the United States Navy toward missionary workers, informed me to-day that the trip to Chengtu had caused him to modify his views materially. He had doubted the sincerity of many missionaries and had been inclined to believe that a number of them found better livings in China than could possibly have fallen to them at home. He saw no place in all his great journey where he could be induced to live for any length of time, no matter what the compensation. He saw something of the sacrifices made by the missionaries in remote China. He saw and noted their zeal, their earnestness, and their untiring industry. He envied no one of them. He realized that they earned the remuneration allotted them, over and over, and his sympathies went out to them. Upon this point I may say that the Commission is absolutely unanimous."

Death of Mrs. Walker of Shao-wu.

It is with deep sorrow that we learn of the death, at Foochow, on February 22, of the wife of Rev. J. E. Walker. Mrs. Walker, whose maiden name was Adelaide C. Claghorn, was born at Evans, N. Y., September 17, 1843. She graduated at Oberlin College in 1870, after which she taught for two years among the Cattaraugus Indians. She joined the Foochow Mission in the autumn of 1872, and was married to Mr. Walker the next year. She was a most laborious and faithful missionary, always accompanying her husband back and forth between Shao-wu and Foochow. Suffering from an insidious disease, she showed remarkable fortitude such as would not have been possible except as the result of deepest consecration. Miss Emily S. Hartwell writes of her: "I never knew a more unselfish soul. Her work as a pioneer was unequaled in the Foochow field; she had known what it is to escape from the hands of robbers, to be saved from floods while on dangerous travels over the rapids of the Min River." Mr. and Mrs. Walker were at Foochow at the time of her death, having been advised by the American Consul to withdraw from Shao-wu after the Ku-cheng massacre. She was buried in the mission cemetery, in which the remains of six of the adult members of the mission now rest. Rev. Charles Hartwell, in writing of Mrs. Walker, alludes to her "fine voice for singing, which talent, like all her other talents, she consecrated to the Master's service. She was ready to meet the Master's call when it came and had spoken of the hymn, 'My Jesus, as Thou wilt,' as expressing her attitude of mind, saying also to an attendant that she 'had more courage to die than to live.'" The loss by her death, both to the mission and in her home, is most severely felt.

PROTESTANT MISSIONARY WORK IN JAPAN FOR THE YEAR 1895.

CONDENSED FROM A TABLE COMPILED AND PUBLISHED BY REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	Missionaries			Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts, 1895.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen. 1 yen=54 cts. (gold).
		Male.	Unmarried Women.	Total, Including Wives.									
Presbyterian Church of the U. S.	1859	17	22	55	9	21	..	...	...	..	..	..	.....
Reformed Church in America	1859	10	9	29	8	25	..	...	...	24	..	..	.....
United Presb. Church of Scotland	1874	2	..	4	1	.	..	...	...	..	..	..	.....
The Church of Christ in Japan	..	..	..	..	..	.	74	535	11,100	51	60	113	16,447.33
Reformed Church in the U. S.	1879	5	2	11	1	28	..	...	...	23	..	..	.....
Presbyterian Ch. in the U. S. (South)	1885	11	8	28	7	60	..	...	...	6	..	..	.....
Woman's Union Miss. Soc., U. S. A.	1871	..	5	5	1	.	..	...	...	..	..	..	.....
Cumberland Presbyterian Church	1877	4	6	14	3	12	..	...	...	2	..	..	.....
Evangelical Lutheran Mission, U. S. A.	1892	2	..	4	1	4	1	13	49	1	..	3	49.90
American Prot. Episcopal Church (a)	1859	15	10	37	7	41	29	186	1,446	20	10	39	3,279.08
Church Missionary Society	1869	24	31	75	16	44	40	288	2,733	22	10	81	3,011.60
Nippon Sei Kokuwai	..	..	..	..	..	.	..	...	...	..	..	..	.....
Society for the Prop. of the Gospel	1873	10	10	23	3	7	12	94	1,231	10	8	..	942.76
Wycliffe College Mission (Canada)	1888	3	2	8	1	2	1	5	50	..	..	2	39.69
English Church in Canada	..	2	2	6	2	5	3	12	95	2	2	2	128.82
Baptist Missionary Union, U. S. A.	1860	18	21	57	10	90	23	161	1,710	14	4	45	1,134.32
Disciples of Christ	1883	8	8	24	2	6	3	46	339	..	8	4	160.00
Christian Church of America	1887	2	1	5	2	5	4	30	240	7	2	15	208.47
Baptist Southern Convention (f)	1889	3	..	6	2	4	1	9	38	..	..	4	21.88
The Kumi-ai Churches, Mission (b)	1869	24	26	74	12	195	99	461	11,162	25	60	54	21,021.15
American Methodist Episcopal Church	1873	17	22	56	9	64	79	298	4,039	24	68	44	8,854.52
Canadian Methodist Church (a)	1873	9	16	34	9	14	23	125	2,070	8	23	23	3,943.84
Evan. Association of North America	1876	3	..	6	2	10	13	95	801	10	13	18	1,050.00
Methodist Protestant Church	1880	6	3	15	3	5	3	30	254	5	3	7	450.82
American Meth. Epis. Ch. (South) (d)	1886	16	4	33	10	22	8	53	514	13	8	24	1,455.00
The Scandinavian Japan Alliance	1891	2	6	10	8	21	..	13	95	..	4	4	.....
General Evan. Prot. (German Swiss)	1885	3	..	4	1	1	2	5	216	7	2	2	30.00
Society of Friends, U. S. A.	1885	2	2	5	1	3	..	(g)35	95	..	..	6	53.95
International Missionary Alliance	1891	2	1	5	2	10	..	6	...	...	...	12	.....
Unitarian (f)	1889	1	..	1	1	5	2	...	...	17	2	11	.....
Universalist	1890	3	1	6	1	7	4	16	133	4	3	6	56.71
Salvation Army	1895	5	5	10	1	..	(h)2	...	...	..	..	..	.....
Hepzibah Faith Missionary Association	1891	1	..	..	..	..	..	...	...	..	..	..	.....
Independent	..	1	2	4	3	..	..	...	(c)300	..	..	..	.....
Total of Protestant Missions, 1895	..	231	225	654	139	711	426	2,516	38,710	295	290	519	62,939.84

(a) Statistics to June 30, 1895. (b) These statistics cover the year ending March 31. (c) Approximate. (d) Statistics to August 1, 1895. (f) No report for 1895. The statistics are the same as given for 1894. (g) Admitted to Christian fellowship by public profession of faith in Christ. (h) Not churches but Army Corps.

HELP US TELL IT TO THE CHURCHES.

One of the most common expressions which we hear in regard to the sweeping reductions which have been made by the American Board on its missions, is, "Why have the churches not known of this?" Surely it ought to be told to the churches. This we have tried to do. In recent numbers of all our religious papers the story has been told with earnestness, both editorially and by correspondents.

A printed sheet, "The Churches Must Answer," has been sent to all the Congregational pastors in the United States, also to all the Sunday-school superintendents and presidents or secretaries of the Endeavor Societies. This sheet tells the reason for the reduction, and with most pathetic earnestness presents the situation as viewed by many of our missionaries. It was accompanied with expressions of hope that the message might in some way be given to the churches. We are grateful to know that not far from 40,000 copies of this appeal have been called for by friends of missions.

Another leaflet has been sent to the pastors and friends of missions entitled "Our Heroes in the Orient." In this may be found, told with straightforward earnestness, the story of heroism on the part of our missionaries in Asiatic Turkey, which ought to arouse all the best and noblest in the Christian church. Connected with the story of heroes is the story of suffering and need because of depleted resources. It is one of the most thrilling recitals we have ever been obliged to lay before the churches. We wish it might be put into the hands of all our Congregational Christians. It may be, if only it is called for. We desire the opportunity of sending these leaflets to all who will use them.

The sad story of retrenchment is still pressed home upon us from all our mission fields. It is so imperative that again we take it to our friends. This number of the *Missionary Herald* reiterates this cry from our loved friends who are in the front of the battle. We beg our friends to carry it along, until enthusiasm shall be raised to lift yet higher the tide of Christian benevolence, both cheering to those who receive and blessing those who give.

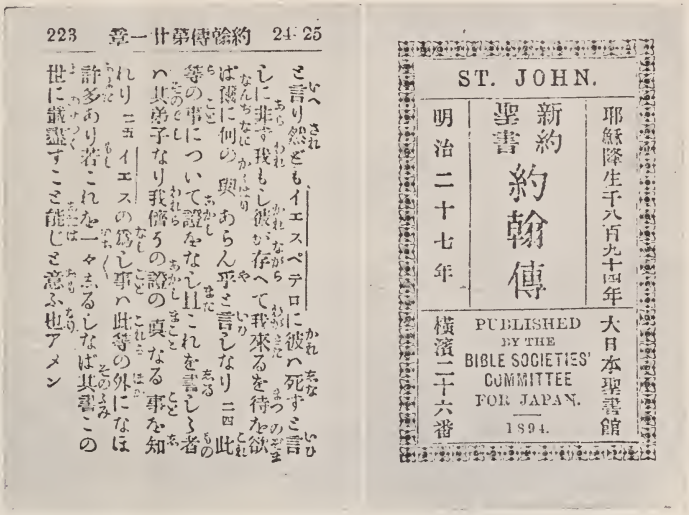
We invite our readers to send to Charles E. Swett, No. 1 Somerset Street, Boston, for these leaflets or other literature, which we shall freely furnish for either general distribution or for personal use.

HOW MATTERS LOOK ON RETURNING TO JAPAN.

BY REV. J. H. DeFOREST, D.D., OF SENDAI.

First impressions are not always correct, but some things observed on returning to this empire are suggestive. One of the first places I saw in Yokohama was the new quarters of the British and American Bible Societies. Bibles great and small are visible as in former years, but the shelves in one room were loaded with tiny books in various bindings and colors. These little books show one of the greatest movements of religious thought that has taken place in the empire. They are the gospels which have been printed in this diminutive shape expressly

for free distribution among the soldiers of Japan. Up to the time of the late war the military department was decidedly averse to the entrance in the army of Christianity in any form. Even baptized soldiers were so emphatically cautioned against the "Jesus Way," that they largely withdrew from the churches, and the Bible was hardly allowed among the private belongings of a soldier. The whole world now knows that this prejudice against Christianity has broken



223 約翰傳第廿一章 24-25

と言り然どもイエスペテロに彼へ死ず
し に非ず我もし彼が存へて我來るを待た欲
ば 隨に何の與あらん乎と言しなり 二四 此
等の事について證をなし且これを書しゝ者
へ 其弟子なり我儕うの證の眞なる事を知
れり 二五 イエスの爲し事へ此等の外になほ
許多あり若これを一々ふるしなば其書この
世に載盡すこと能じと意ふ也アメン

ST. JOHN.

新約聖書 約翰傳

耶蘇降生千八百九十四年 大日本聖書館

明治二十七年 横濱二十六番

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THE GOSPEL OF JOHN.

down, and open permission by the highest in authority has been given to distribute Bibles in any part of the army. Many officers yet do not care to favor this, but the great opposition is practically ended. The cut above is an exact reproduction in shape and size of the title and last page of a copy of the Gospel of John, — such as is given freely to the soldiers.

On Sunday morning I attended the Bancho Church in Tōkyō. This church used to be filled with Christians and was one of the places that always gave hope and new joy to those who were interested in the growth of Christianity in Japan. But on this morning there were only thirty-five present. The day was pleasant, the sermon was excellent and wholly evangelical, but this church is like most of the others all through Japan. Attendance everywhere has fallen off, and the gain in converts during the last year can hardly equal the apparent losses. Yet this meeting had its hopeful side. A soldier was present, and on speaking with him I found that he belonged to the Imperial Guard. I told him that one of my old pupils was in the Guards. "I know him," he replied; "he was in many battles in Formosa, has been promoted and has received a special reward of fifty dollars. There are about seventy Christians in our brigade." It is no small sign of Christian brotherhood when the believers of different regiments seek each other out in time of an active campaign.

That same day I attended the Young Men's Christian Association lecture in their large and beautiful building. The speaker was the editor of one of the

largest dailies in Tōkyō and his subject was "Things in Formosa." He told, as the result of a visit, of the system of education prevailing there, the religious beliefs, and the need of Christianity. A Christian editor of an influential political paper addressing an audience of a hundred young men in this missionary way is a sign of the times.

I heard an interesting story of how the Christians in the Japanese army in the Pescadores discovered some Christians among the Chinese residing there, and held a meeting with them, at the end of which they had a photograph taken of the whole group. A few days later I entered a second-class car for a short ride and found myself next to an officer in the army. I took occasion to ask him a question and he replied in English. So dropping my Japanese I asked, "Were you in the Chinese campaign?" "No," said he, "but I was at the Pescadores

JAPANESE OFFICERS AND CHINESE CHRISTIANS IN THE PESCADORES.

and in Formosa. I am not a soldier but an army surgeon." Then I told him how I had just seen a photograph of some Japanese officers and soldiers, together with some Chinese in the Pescadores, all of whom were Christians. It was a delightful surprise to hear his reply: "And I am in that photograph, on the extreme left!" I might have rode in Japanese cars every day for ten lifetimes and never have seen one of those Christians.

On reaching Sendai I was requested to baptize three students of the Government College and one daughter of an old friend. On that same Sunday I was invited to speak with a young lawyer, a graduate of the Imperial University, in one of the church buildings of the city. The house was crowded. I had not expected that it would be my good fortune to stand with a lawyer as a witness for Christ. He told me that there are sixty Christians among the 800 students in the Imperial University. And there are thirty among the 500 students of the

Government College here in Sendai. I am told again and again that the prejudice against Christianity is disappearing among the students, and that there never was any better time to reach them with earnest spiritual thought.

It is impossible to give a correct statement of the religious situation in Japan from observations of only two weeks, but it is quite certain that the positive and even bitter opposition of two or three years ago has been widely modified. The distribution of the Gospels in the army surely shows the change that has come over the military department. In educational circles the change is by no means so marked, yet it is a sign of a coming change when the Director of the Bureau of Common Schools in Japan says publicly before the General Educational Assembly, of which a prince was president, and a governor was chairman: "Woman's education of to-day must be attributed to private female institutions, and especially to the Christian female institutions. . . . Christian schools should not be so much spoken against when liberty of worship is granted as it is to-day."

The conceit that some foreigners feared would result from the series of victories over China and from successful treaty-revision does not appear to any great extent. Rather there is a more friendly spirit manifested, and less of narrow jealousy and of dislike of foreigners. While difficulties of a disheartening nature will always confront foreign missionaries here, it seems as if there were a wider readiness than ever before to look with favor on Christ's teachings.

THE EFFECT OF REDUCTIONS.

Messages from the missionaries on the fields are not solely for the Executive Officers or for Committees, but for the churches which are responsible for the carrying on of the Lord's work. We must pass on, therefore, to these churches the notes of distress as well as the notes of cheer reaching us from abroad. And just now the minor key predominates, not in view of the work itself, but by reason of the lack of support from home. The cries from our missionaries are piercing and well-nigh numberless. Some of them were given to our constituents a few weeks since on a broad sheet, which was widely distributed. Others, coming solely from Asiatic Turkey, have just been printed in tract form in connection with records of the heroism of our brothers and sisters in that empire. And we must follow these attempts to enlighten the churches by presenting here further utterances coming chiefly from missions not heretofore represented, showing the widespread distress caused by the financial situation.

Let the case be clearly understood. It may be briefly stated thus: —

The Prudential Committee, acting under explicit instruction from the Board to "restrict operations within the measure of the means furnished them," could appropriate such an amount only as they might reasonably expect to receive. Business principles, as well as instructions, required that while making strenuous efforts to remove one debt another debt should not be contracted. It would not do to act in view of desires or hopes. A careful estimate of the revenue to be expected must be made the basis of appropriations. And the basis which the Committee felt itself warranted to act upon, was the amount of the regular

income of last year. But that income, it will be remembered, was about $50,000 less than the expenditures of the year. This was the case though every possible economy was practised, and the missions were seriously crippled. Therefore, if a new debt was to be avoided, there must needs be a further reduction of $50,000 in the expenditures of the present year. This reduction, which was imperative until larger receipts were assured, could be accomplished in no other way than by a ten per cent. cut in salaries (saving about $18,000), and also a cut varying from thirty to fifty per cent. upon appropriations for general work (saving about $32,000), thus making the $50,000 reduction required. It was understood that should receipts increase, larger appropriations would be made. But there has been no such increase, and in the cloud resting upon the missions there is as yet no rift. Is there not to be some light soon? Under God it is for the churches to say. Let the following utterances of our self-denying and trusted missionaries be pondered prayerfully.

WHAT THEY SAY.

Rev. George E. Albrecht, Kyoto, February 10, 1896. — Now this (reduction) will be absolutely impossible. A reduction of fifty per cent. must result in the giving up a considerable part of the work. There is no place in the field of Kyōtō station where a reduction of fifty per cent. is possible. The only possible way is to give up some places entirely, yoke others, and reduce expenditures all round.

Rev. J. P. Jones, D.D., Pasumalai. — That we should be compelled to reduce upon our evangelistic and village school work more than fifty per cent. is cruel and disastrous. It makes one feel that it is hardly worth while staying out here and agonizing with the work any longer. The bitterness of it all is increased that we cannot see any reason for such drastic measures. It may seem "business" at that end to cripple our work here; we must be pardoned if we regard it as something far different from that, yea, an abandonment of the lofty principle which has in the past given such high distinction and success to the American Board.

Rev. James E. Tracy, Madura, February 5, 1896. — It hurts and even mutilates our work. In the first bitterness of the news I was tempted to say, "Is it for this that I left my children at home and came back to India?" But I have got over that now. I can stand the reduction on our salaries. We have learned how to economize and put a tenth each year into our work, and another tenth, though it may be a bit of a pinch, we can worry along with somehow. But to cut down our work to the extent of one half is more than I can believe is the Lord's purpose, though it may be the fiat of the impoverished churches at home.

Rev. W. M. Zumbro, Pasumalai, January 22, 1896. — I have not heard of any one inclined to complain on account of the reduction in personal salary. That means, of course, stricter economy than ever, but that is a small matter compared with the general reduction. What is to be done? It will be practically impossible to reduce the salaries of our native helpers. The only alternative seems to be to dismiss some of them and send them away. That

means the closing up of churches and schools. To take away their leader from these congregations exposes them to the cruelty of their enemies, and in many cases will inevitably mean the scattering of the congregation, and thus a start which has been made at the expense of much time and money will be lost.

Rev. James Smith, Ahmednagar, January 24, 1896. — I see my work for all these years swept away at a breath. Instead of the enlargements I have planned for, there is collapse. This school is by far the most important educational work we have, and in the centre of our Christian community It ought to be supported, but it is clear that it cannot be, and it ill becomes me to murmur amidst the general distress.

Rev. E. S. Hume, Bombay, February 11, 1896. — I cannot bear to write you in full what an awful blow to our usefulness these reductions have given. Our appropriations for the year are less than half of what I asked when making out estimates on a starvation allowance. The work *cannot* be carried on, even in a crippled way, for six months on the allowances granted from home. The feelings of humiliation, disappointment, and grief which overwhelm us cannot be told.

Mrs. Alice G. Gulick, San Sebastian, Spain, February, 1896. — We cannot submit to see disaster and ruin come upon our life-work, without making an effort of some sort to avoid it. In fact, the plan proposed *cannot possibly be carried out.* We are responsible for a year or thereabouts in advance for the rental of most of the buildings that we are occupying, and in some way it must be paid.

Rev. Wm. H. Gulick, San Sebastian. — The people who have borne so much persecution, who have lost position, employment, family, friends, and much that is dear to them, for having cast in their lot with evangelical Christians, what will they say when the moral support of the presence and of the counsels and the guidance of the pastors and of the school teachers is withdrawn, and the chapels are closed, and we are obliged to tell them that American Christians are tired of helping them?

Rev. George D. Marsh, Philippopolis, Bulgaria, February 28. — One thing is certain of all the Turkish missions — of ours in Europe no less than those in Asia — the wish and effort are to root us all out of the country. I do not think it is the wish of any of us to be rooted out, but unless it is the purpose of the churches and the Board to support us here in at least our present strength and vigor we cannot hold the fort. If there is any assurance of any degree of relief to be given us, we ought to know it. All the enemies and opposers of evangelical Christianity in Bulgaria rejoice in these critical times at every sign of weakness in us. Do you wish a number of us to plan to withdraw from the mission and find other work and support as soon as we can? It is better that a number of us withdraw than that the native workers be dismissed. Yet in the work crowding upon us and in the probable conflict before us every man of us is needed at his post.

Rev. C. S. Sanders, Aintab. — After describing the work of destruction accomplished by fire and sword in that portion of Central Turkey, Mr. Sanders

writes: "We have received our appropriations! Our churches seem (at least negatively) determined to finish up in good shape the same work of destruction which has already been done so well in other ways."

Rev. Robert A. Hume, D.D., Ahmednagar. — As matter of fact the appropriations do not suffice for *even one half* of the work which we have been carrying on lately. The question comes with great urgency, What shall we do? For myself, for the present I mean to drop a few of the boys from some schools, practise the strictest economy, and wait to see what relief is coming before going farther. Part of the Kalgaw district has been given to Mrs. Bissell to superintend. She found that for all her work in a considerable district, including her own tours, etc., the work of fourteen agents, of whom two are pastors, seven schools, etc., she has seventy-five rupees, or about $22 available! Naturally she was overwhelmed.

Rev. Lyman Bartlett of Smyrna. — We have learned to expect an annual cut down, but we were not prepared for such a blow as this. We did not expect an order for economy which actually *starves*. The simple fact is that if the retrenchment order is to be carried out *it sweeps away every outstation* of the Smyrna field, except perhaps that of the Greek Alliance in Manisa. Are the churches prepared to order such a retrenchment? That it is ruinous to the work they helped us establish, need not be said; that it is discouraging to the people beyond the power of words to express, that it is cruel and unjust to the faithful laborers who have given their lives to the work, nobody will question; and that it is a shameful confession of weakness in the face of the enemy, who will exult at our defeat, everybody knows. How can we execute these orders? Poor Armenians! In danger of extermination by the Turks, ignored by the powers that be, forsaken by the Christian churches of America, truly no man cares for their souls! My heart aches for them, and how shall I ever again face my Christian brethren and sisters in Turkey!

Rev. C. F. Gates, Harpoot, February 13, 1896. — We have now in all departments (of Euphrates College) 630 pupils, and I am daily compelled to refuse applications because I dare not increase the expense. The Gregorians have given us use of one schoolroom which was not burned. They also loan us their church carpets for our services. The lines seem blotted out; there is a grand opportunity now for laying new foundations on the simple basis of Christ and his gospel if we can only get the money to start our work soon, build our school large, and put up our church. Our schoolroom is crowded to suffocation every Sabbath. We have as yet received no assurance of support from America. On the contrary, our work is cut off fifty per cent. This is worse than the sword of the Turk. "Let mine enemies smite and not mine own friend."

Rev. J. H. Pettee, Okayama, Japan. — Reductions of this sort are simply suicidal to the general work. One of us missionaries had better withdraw, and his salary be divided up to keep worthy enterprises running. But I refuse to believe Christian America is so poor as to compel this alternative.

WHY A MISSION IN MEXICO?

BY MRS. JAMES D. EATON OF CHIHUAHUA, MEXICO.

THE reply to the question "Ought we to send the gospel to Mexico?" will depend upon our point of view. If we are satisfied with a formal religion, called Christian, and believe that baptism in the Roman church is sufficient for salvation, we shall believe that the religion which Mexico has is all that she needs, and we shall consider it a waste of money and labor to send her missionaries. But if we accept the doctrine of a *new birth*, a spiritual life hid with Christ in God, we must recognize the great need of a pure gospel for our sister republic.

(1) That there are many souls trying to satisfy themselves with the husks within their reach, while hungering for the Bread of Life, is the testimony of all workers here. One poor woman, but recently come to the light, relates how all her life she has felt the need of something, she knew not what. Day after day she awoke with the hope that the longed-for blessing would come to her that day. She once ventured to approach a priest with her longings, and asked him to explain to her the forms of the church, the mass, baptism, etc.; but he only replied that she was a *tonta* [a fool], who could not understand if she tried. But now that she has received the Word, and feels that Jesus is her Saviour, that longing is met, and she is daily satisfying her hunger and thirst by the Word of God and prayer. She represents a large class that our churches are reaching.

(2) There is needed a gospel of *holiness* in a land where religion and morals are divorced. A people that have been allowed to break the whole decalogue, and obtain an easy absolution at the hands of the priests; yes, even gain pardon *in advance* for crime to be committed, realize that it is a new gospel which says, "Thy sins be forgiven thee; go and sin no more." Of the newly formed church in Cusihuiriachic, four members were men who, led by the Spirit, had abandoned a life of drunkenness; and though years have passed since then, no one of them has returned to his cups. In every church are found such miracles of grace.

(3) There is need of the presentation of a *reasonable faith* to those who have revolted from the gross superstitions of the Roman church in Mexico. Nothing sadder can be imagined than the funeral orations by prominent citizens at the graves of their departed comrades. No hope, no gleam of light for the future, only a troubled look into the great unknown, which has received another soul. Not yet have the Protestant churches reached many of this class, which includes many leaders in education, journalism, and politics. Many men of the liberal party, bitterly opposed to the Roman church, which had thrown all its vast influence on the side of monarchy, now declare that they have done with religion; yet numbers of these are in sympathy with the churches that encourage education, progress, and rational thinking. This was shown in connection with the dedication of our church edifice in Chihuahua, when the superintendent of public instruction and a leading member of the legislature made appreciative addresses. In God's time the Spirit will breathe life into them also.

(4) There is urgent need of Christians who know how to *pray*, with intelligence as well as faith; and the enlightened fervor of many in our evangelical churches is one of the most hopeful effects of the gospel here. Perhaps the

grandest example of a faith-filled, holy man of God, to be found in Mexico, is the Rev. Arcadio Morales, of Mexico City (see *The Independent* for February 19). He is the peer of those of his calling in other countries where the gospel has been longer known. The great secret of his power with men is, that he has first power with God. He is a man of prayer. That he is only the first of many to follow him, we confidently believe.

(5) And there is need of the gospel for the sake of our *own countrymen* here. Americans are coming more and more to Mexico, to engage in mining, railroad, agricultural, and manufacturing enterprises. There are said to be several thousand of them in this State, some 700 in this city and vicinity. If home missions are a necessity in the new settlements of the United States, there is similar need on this side of the line. No Christian worker can reside amongst these foreign residents, and not do something for their spiritual needs. The English service in this city is better attended than is many a little home missionary church on the frontier; and while it is sad to see so many who care nothing for such Sunday privileges, it is yet a joy, as well as a duty, to offer to our countrymen in a foreign city the opportunity for worshiping God in their own tongue, and a place in which to train their children in the Christian way, as they themselves were taught.

THE REV. JOHN F. SMITH, OF MARSOVAN, TURKEY.

It is our sad duty to print this name as the heading for a memorial of one who has been called to the home above. It was our hope and expectation to have soon greeted Mr. Smith as he returned to this country for a well-earned vacation. His services had been long and laborious, and the rest which he needed would have been taken earlier had it not been for the exigencies of the work at Marsovan. But he had delayed availing himself of the permission granted him to come to America till now he has been called from earth to the eternal rest.

Mr. Smith was born at Windsor, Vt., January 30, 1833. After pursuing his studies at Dartmouth College and the University of Wisconsin, from which latter institution he graduated in 1857, he commenced his theological studies at Lane Seminary, graduating there in 1862. He was ordained at Lebanon, Ohio, in 1862, and sailed the same year for Constantinople and was immediately designated to Marsovan, at which post he has labored for over thirty-three years. The tidings of his death came to us by cable, and letters from Marsovan have not had time to reach us. But Rev. Dr. W. A. Farnsworth, who has known Mr. Smith from his first connection with the mission, and who is now in this country, gives the following appreciative testimony to the worth and work of his friend. We regret that we have no photograph of Mr. Smith to reproduce here, but his face will be seen in the engraving of the Marsovan Station, given in our last number. We specially commend not only the bereaved family, but the station, now a second time within a few weeks most sorely stricken.

Dr. Farnsworth says of Professor Smith: —

"For about a third of a century Mr. Smith has been a very efficient and

influential member of the Western Turkey Mission. Immediately on his arrival he was sent to Marsovan, to occupy an important post in the Theological Seminary. One of the fathers of the mission, a man of great experience and ability, Dr. Edwin E. Bliss, was urged to occupy that position, but quite providentially this young brother was thrust into it. With great modesty, but with a brave spirit, he took up the work given, and very successfully did he carry it on till the Master relieved him. I am sure that his brethren would all say, as no doubt the Lord has already said, 'Well done, good and faithful servant.' As a large proportion of the graduates of that seminary, about one third, have been from the Cesarea field, and many of them have returned to be our co-workers, we have had a good opportunity to observe the influence of that institution in moulding men. Mr. Smith was not alone in that great work. He has had noble associates, but taking all these years and looking at the position that he has always held as Professor of Systematic Theology, he has easily been first. This is confirmed by the frequent allusions of the men to Seminary days. While they loved all of their teachers, he has been the one to whom I have heard our preachers allude most frequently and lovingly. He too followed his students with the solicitude and the love of a father. He rejoiced in all their successes and mourned over their failures.

"Though a man of feeble frame and by no means firm health, he had the power of accomplishing a great amount of work. By the request of the mission, he attended to some literary work, the most important of which was the preparation of a commentary on the four gospels. Few books of all those issued from our press are more highly prized by our preachers and teachers than is this. By it he, 'being dead, yet speaketh.'

"Brother Smith had very peculiar executive ability. This was shown by the ease with which he kept the accounts of the station. When one remembers the large number of preachers, teachers, etc., with whom separate accounts must be kept, the Girls' Boarding School, the College, and the Theological Seminary, it will be seen that the keeping of these accounts is no easy task, yet I well remember that some years ago, when the work, it is true, was not quite so large as it now is, Mr. Smith once told me that he attended to his accounts as a sort of recreation when too tired to work.

"In the annual meetings of our mission, Brother Smith, when present, was always a very active and influential member. He had positive and very strong convictions and maintained them with great earnestness. Few men were more ready or more able in debate than he. Few were more sweet and tender and appropriate in all our devotional exercises than he. The removal, I will not say loss, of Professor Smith is both to the station and to the mission a severe affliction. May the Lord enable us who 'a little longer wait' to be found faithful!"

FEAR NOT: FOR I AM WITH THEE.

BY MRS. CAROLINE R. ALLEN, HARPOOT, TURKEY.

Composed a few weeks after the destruction and massacre at Harpoot, and while suffering from severe and protracted illness.

Oh, the blessedness of dwelling
Far away from earth's alarms!
Oh, the sweetness of abiding
Underneath God's shelt'ring arms!

Deadly foes their darts are hurling,
But my heart shall never fear,
For I am on him relying
Who my faintest call will hear.

Fierce the storms around are raging;
Hastening on the shades of night;
In his covert safely hiding,
Rest my soul shall find, and light.

Earthly treasures all are fading,
Never let me for them pine,
While his wonderful uplifting
Fills this emptied soul of mine.

Then farewell to joys so fleeting,
To the pleasant home laid low;
Since our God his grace revealing,
Makes me all his fulness know.

Many mansions are awaiting
In my Father's house above,
Thitherward my feet are tending,
There to dwell in heavenly love.

JANUARY, 1896.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, JUNE, 1896.

Topic, THE ISLAND WORLD.

(Places for prayer are not indicated, but are left to the discretion of the leader.)

HYMN: "Wake the Song of Jubilee."

RESPONSIVE READING: Psalm 98.

SCRIPTURE LESSON: Isaiah 42: 1–12.

SELECTED VERSES: Ps. 97: 1. Is. 41: 1. Is. 24: 15; 49: 1; 60: 9. Zeph. 2: 11.

PRAYER.

HYMN: "Come, Kingdom of our God."

1. LOCATE THE SEVERAL ISLAND GROUPS IN THE PACIFIC. (Use map of the world.)
2. FORMATION, CLIMATE, PRODUCTS, AND PEOPLES of these Islands.

3. Success of Mission Work in three Groups: —
   (*a*) Hawaii. (*b*) Fiji. (*c*) New Hebrides.
4. Brief Sketch of the lives of
   (*a*) John G. Paton. (*b*) William Calvert. (*c*) Titus Coan.
5. Present Missions of the American Board. Workers, churches, and schools. Names of groups of Islands in Micronesia.
6. The Micronesian Navy.
7. Short Biographies of
   (*a*) Hiram Bingham, Sr. (Encyclopedia of Missions.)
   (*b*) E. T. Doane. (*Missionary Herald*, August, 1890.)
   (*c*) Robert W. Logan. (*Missionary Herald*, May, 1888.)
8. Hiram Bingham, Jr., and the Gilbert Islands Bible. (Leaflet from American Bible Society, New York.)
9. Present Outlook.

Suggestions. — Read Autobiography of John G. Paton; Life of James Calvert of Fiji; Historical Sketch of Hawaii and Micronesia; Condensed Sketch and leaflets supplied by A. B. C. F. M. Consult the *Missionary Herald*, American Board Almanac for 1896, Annual Survey for 1895. Use the American Board map, on cloth 75 cents.

Letters from the Missions.

Foochow Mission.

THOUSANDS ASKING FOR CHRISTIAN TEACHERS.

In our last issue reports were made of a marked growth within this mission during the previous year. Mr. Beard now writes of special religious interest in the Tiong-loh district. After referring to the trials through which missionaries in that section of China had passed, and especially to the massacres of missionaries at Ku-cheng, he says: —

"And now, only six months later, we find opportunities opening to us of preaching the gospel of the kingdom such as the oldest missionary has never seen. And these opportunities arise in a field which for years has been accounted the most barren and unprofitable in the whole region. Different members of the mission have spent much time and strength in the Tiong-loh district, and prayer without ceasing has been offered for the outpouring of the Holy Spirit on this field. Mr. and Mrs. Hartwell lived for some time in the city of Tiong-loh, in a small native house scarcely large enough to contain the necessary furniture. But the seed seemed to have fallen by the wayside, and to have been trodden under foot.

"About one year ago there were signs of better things in this district. I well remember the significant remarks of the older missionaries as one and another heard the news. 'The Lord is at last answering our prayers for Tiong-loh.' 'This is bread cast upon the waters, returning after many days.' The interest steadily increased, and spread from the city out into the surrounding villages. The chapel in Tiong-loh city became too small to accommodate the church members. An ancestral hall was offered the mission for rent, and accepted. A little later one village offered to support a pastor if one could be found. Men from several villages in this section came to Foochow to ask that teachers of the 'Jesus religion' be sent to them. These requests continued to come, until the native church was aroused. Pastor Ling,

of Ken-chio-tong, advised the sending of lay members into these villages, until changes could be made to send more experienced workers. As if to urge us to put forth the most strenuous efforts to send these villages Christian teachers at once, news arrived that the Catholics were entering the field and buying members for thirty cents each, requiring the keeping of only four Sundays in a year, and the burning of a little incense occasionally, promising at the same time the protection of their government in case of unfair dealing or oppression by the native officials.

"Pastor Ling was asked to try and find four men in his church who would be willing to go into the Tiong-loh district, visit these villages, and report to us the exact condition — whether these villages were merely seeking some material gain, or whether they were truly willing to listen to the gospel and to help support the men who would come to teach them. Four men were found willing to go. Three of them were business men. One keeps a wire shop, one is a silversmith, one a maker of tea boxes, the fourth is a Bible student supported by the mission. These men left their business, forming the first home missionary band to carry the news of God's love and of salvation through Christ to their brethren. No remuneration was offered. Each was given enough to pay his fare to the field and to provide for a few days' necessities. The band spent one week in the Tiong-loh district."

THE PLAN OF WORK.

"Their general plan was to go two by two, spending one day, or a part of a day, in a village, preaching and selling Bibles, books, and tracts, talking with the people, ascertaining in each village the attitude towards Christianity and the willingness to help financially toward the support of a pastor and the rent of a chapel. Eleven villages were thus visited, in eight of which church members were found and 149 who were attending church and learning the truth. The number who expressed a desire to learn varied from 500 in one village to 'very many' in other villages. In Gu Gaing there were twenty-two learners of the gospel and 500 Catholics. The remainder of the village is waiting to choose between Protestantism and Catholicism, as they see the results of each. The use of one large dwelling-house, two ancestral halls, and one Buddhist temple is offered free. This shows that the influential members of the families of ancestor worshipers are willing to listen to the gospel. In the case of the Buddhist temple it means that a majority, and among them the influential men of the village, are willing to think of giving up the worship of the image of a man long since dead, and that they desire to learn about the worship of the only living God. Two other villages promise the rent money for chapels. Five villages promise each to provide all or part of a pastor's salary. In Ka Mui was found a cabinet organ, in the possession of men who wished it used in Christian worship. This village is about eighteen miles from any place where the gospel is preached. The grandson of the head man has been in Foochow for three weeks, attending church regularly to learn the truth. When he was told that he must study six months he returned to Ka Mui, because the expense of living at Foochow was too great. Many men from this village and others near it have risen before it was light on Sunday morning, and started with lanterns to attend church. They could remain only through the service, when they had to set out again for home, returning after dark. It was with joy that these villagers welcomed the home missionaries and offered their Buddhist temple for the worship of Jehovah.

"To guard against the possibility of conveying a wrong impression, it may be well to state clearly that these people are not yet prepared to intelligently accept the gospel. But they are ready by the thousands to listen attentively to the explanation of God's Word. And hundreds have already exerted themselves to learn the principles of Christianity. By this willingness on the part of these

thousands to hear the truth, God is testing his missionaries. We know that beneath almost every act of the Chinaman is a selfish motive. And we know that in the minds of some of these inquirers there lies the one motive of material benefit. But what else is to be expected of this materialistic, practical people to whom the idea of a loving, unselfish Being is entirely foreign? They are willing in whole villages to listen to teaching that will give them higher motives, and this is the door which God has opened to the entrance of his truth.

"Pray for us, that we may have faith in the power of the Holy Spirit to transform these people. Pray that consecrated native workers may be found for this field, and that we may be used by the Holy Spirit to strengthen the faith of these workers so that they shall speak with power. Pray that these thousands, who have opened their minds, may open their hearts to the gospel; that it may be the power of God unto salvation to them; that these mountain-sides may no longer send back echoes of prayers chanted to the image of Buddha or Confucius or dead ancestors, but that they may ring with the praises of the living God."

INGHOK. — OTHER AWAKENINGS.

Mr. Goddard, writing early in February, says: —

"I have had another pleasant trip up country to Inghok after an absence of six months. Because of the Ku Cheng trouble the Consul had forbidden us to go into the interior until now. We found everything quiet and friendly, the Consul's fears being groundless. There is the same wonderful awakening here as everywhere in the Province. At Ga-tau five joined the church, one of whom was the wife of a deacon, one of our first members here, who has waited these twenty years for her to join him. Her face beamed with the joy of the saints. Fourteen or fifteen will join at Gak-liang on next communion. It is the answer to the multitude of prayers that ascended from all Christendom for us at the time of the Ku Cheng tragedy. We had last year one pastor, four preachers, and three school-teachers at work in the Inghok field, but the calls are so urgent from many places that we have opened two new preaching places and two new schools, and also stationed a Bible colporter at Inghok city.

"At Uong-kang, where last year we had for the first time a school kept by one of Miss Newton's girl graduates, the Christians have bought a house for a chapel and school, and have asked that she may remain with them to be their 'preacher and teacher.' How is that for the work of a young girl in one short year and in a land where women are looked down upon! The Lord bless 'Precious Gem'! Then the little mountain village of Puoi-sioh offers a house free of rent, and agrees to send twenty pupils if we will open a Christian day-school. Up at Pah-meng, twenty-five miles away, where we have never had even a preaching station, there are twenty inquirers, praying that we send them a preacher to guide them in the way of eternal life. Then there are Lung-cong and Uo-cia and Cha-ting-gio, all asking for preachers. May God grant that some day their prayer may be answered!

"We are looking for land in the district city of Inghok for a mission home, where we may live next year. We hope also that a young lady may go with us to open a girls' boarding school and do evangelistic work among the women. When the magistrate heard that we were looking for land he exhorted the people, if they had any land to sell, to let the foreigners have it more cheaply even than they would sell to their own countrymen, because the missionaries came only to do good, to open schools and hospitals, and to teach. Later on he sent us word of a lot of land that was available, over which he had influence, if it met our needs."

CHRISTIANS TRUSTED.

"A pleasant incident occurred at Inghok that shows how an increasing knowledge is raising the estimate of our missionary work in the minds of the native officials, and also reflects great

credit on our pastor, Ciong. It seems that a report had reached the ears of a keeper of a gambling establishment that he was to be arrested. He thereupon fled to the mountain village of Gak-liang where we have a chapel. The magistrate sent 'runners' after him, who returned and reported that he had taken refuge at a Christian church. This was not true, although he had been there to see the pastor, whom he knew. The magistrate sent a letter at once to the pastor, demanding that he produce the man in his presence. The pastor wrote back that the man was not with him so he could not bring him, but that he could find the man and try and persuade him to give himself up. Meanwhile the gambler came to the pastor and asked to join the church, thinking that his chances of escaping punishment would be bettered. The pastor told him that he could not join the church until he had returned to Inghok and taken his punishment like a man; and that then, if he sincerely repented of his sins, gave up his gambling business and lived thereafter a Christian life, they would be glad to admit him. After a time he persuaded the man to return by agreeing to go with him, which he did to the door of the 'yamen.'

"When the magistrate examined him he told a straight story. He had kept a gambling place and, knowing that if he was arrested he would be severely punished, he ran away because his life was sweet to him. When asked what the pastor had advised him he told the whole story, saying that he had asked to join the foreigner's church, but that the pastor had refused to let him until he had returned and received his punishment and given up the business. Then he said that it was at the pastor's urgent advice that he gave himself up, but that he would not have had courage to do it except that the pastor had come with him. This pleased the magistrate and, after making inquiries to see if it was true, he wrote a letter of thanks to the pastor and said that if at any time he could aid the Christians he would be glad to do so. Thus Christianity wins its way."

North China Mission.

THE KINGDOM NEARER.

Dr. Smith, writing from Pang-Chuang, January 1, reports a tour to the principal out-stations made since his return to China, accompanied most of the time by Dr. Porter. We have not room for his detailed accounts of these out-stations, though there is much of interest in many of them. Special mention is made of classes formed in various places for the instruction of both men and women, those for the women having been specially under the care of Miss Gertrude Wyckoff. They are deemed a very important part of the work, inasmuch as they keep the men and the women within reasonable range of each other in the knowledge of the Scriptures. In summing up his experiences Dr. Smith says: —

"On looking over the whole field I think that there has been more progress made in the past three years than in any like period preceding. No matter in what direction our helpers go, we see and hear of indications that the kingdom of God is much nearer than it was. It is not unreasonable to expect much larger numbers of inquirers than we now have, and any increase of this sort will tax our staff of workers to the utmost. As it is, each helper is wanted in three places at once. We have just sent off one of the recent graduates of Tung-cho to Kuo Li, a village to the west of us, where with his wife, who is an educated woman from Tung-cho, we trust he will do a good work. I hope to leave immediately after the week of prayer for Kao T'ang, to hold a station-class of the best fifteen or twenty members there. Miss Wyckoff is going to Ho Chia T'un, to hold another women's station-class there, from which you will see that the ladies are most active. Miss Porter goes to Lin Ching to help there.

"During the past year the additions to the church by baptism have been between fifty and sixty, and the number of those received on probation is, I believe, 135 more than in any preceding year. We lay no stress at all upon mere numbers, but are glad to recognize the coming of a

new era in which the results shall be in greatly increased measure. I have been much impressed with the capacity of the Chinese to take in the best that we are able to give them of spiritual truth. The spirit of the Lord does certainly enlarge their hearts, the eyes of their understanding being opened. In this way what one of them called 'the sacred fire' spreads from one to another and from place to place.

"I have mentioned that from all quarters we hear of decided advance. The last mail brings a report from the Presbytery of Shantung, showing that they have this year received 389 converts, the entire membership being now 4,491. In Manchuria Dr. Ross reports that three missionaries have baptized more than 300 converts, and Dr. John, of Hankow, has written to *The North China Daily News* of baptizing more than 100 in a tour of nineteen days.

"The season has been more favorable for repairs to the many ruined buildings than we could have expected, and most of them have been rebuilt. The expense will be considerable, but the need is most imperative, and we have been obliged to go on in faith. The girls' school numbers twenty pupils, under the watchful care of Miss Grace Wyckoff, and the boys' school contains thirty-three boys, many of them of much promise, several of whom have been lately baptized, and others received on probation. The demand for school-teachers for local schools is greatly ahead of our ability to supply, and there is a growing appreciation of Christian education as seen in its results, which the Chinese can appreciate as well as we. There are several Christian families about us, which have been and are most useful models of what we may expect when the gospel more fully enters into the lives of all who profess it. For complete results we must be content to wait unto the 'third and fourth generations.'"

South China Mission.

A HOPEFUL OUTLOOK.

DR. HAGER, in his journal letter, speaks of December 20 as an eventful day at Cheung Sha Tong, where, after a careful examination, six adults were admitted to baptism, three of them women.

"Of the three men one was a farmer, another a doctor, and the third one deaf and mute, whose father is also a Christian.

"Altogether there were some thirty-seven present. I do not think that I ever administered a communion in China where there were so many Christians of one persuasion present, and where so many partook of the elements. During the present year there have been nineteen baptisms here, six of them children, while the expense for four schools and one chapel, including rents, chapel expense, two preachers' and four teachers' salaries, has been $420, or in United States coin about $225. I hope to open a new station next year which will augment the expenditure a little, but our opportunities for doing good will be increased. Forty-seven pupils have been instructed in the gospel, and I hope that some of the seed will bear fruit in time. There are many discouragements, but in no year of the mission's history have so many been baptized or brought under Christian instruction in this section, while the church, which was formed this year, is the largest of our mission in South China. We really need a chapel in the district city of Hoi Ping, which is only about two miles from Cheung Sha Tong, and we ought to have a boarding school there as well. I mean a place where Christian parents can send their children to school to receive a Christian education. I hope in time to have in each region a school of this sort. My wants are many, and if I should express what every physician wants I should say that I wanted a hospital and dispensary, but for the latter I am willing to wait a little while if I can push the evangelistic work."

On December 31 Dr. Hager, reviewing the work of the year 1895, says that he has baptized fifty-seven persons, and forty-seven have united with the churches. Seven persons have come by letter from churches in America. More persons have

been received to the churches within the year than during the eight years that Dr. Hager was in China alone. The present membership is 120.

Japan Mission.

WORK IN NORTH JAPAN.

DR. DEFOREST, on returning to Sendai, writes us: —

"During my vacation in the United States, two great events of international importance took place with Japan as their centre. These were the abolition of exterritoriality in the new treaties with Western powers, and the complete humiliation of big China by her little neighbor. Under these conditions there is, of course, a new sense of national importance on the part of Japanese, and it was natural to wonder what work would be open to me on my return to my old field a month ago. I did not have to wait long. Here in this city of Sendai were 3,000 sick and wounded soldiers, and, on February 14, ten of us missionaries were permitted in person to distribute the gospel of Luke to them, and the German Reformed and Baptist missionaries gave stereopticon views of the Life of Christ on successive nights to large audiences of convalescent soldiers.

"The next day a meeting of Christian workers, representing six different bodies, was held in one of the public halls of the city to deepen the spirit of consecration to Christ and to consider how the union prayer-meetings might bring larger blessings to the people here. About sixty were present, including a dozen missionaries, and no one could fail to see that God is truly guiding his children to a larger work. The thought of the meeting centred around the great idea that such bands of workers as these are really God's chosen instruments for shaping the future moral and spiritual history of this great nation.

"Two days later I started on a short trip, visiting Sanuma, a small town noted especially for its excellent primary school with 800 students and twenty teachers. The evangelist has been here two years with very little encouragement, but in the evening I was delighted to see his band of a dozen young men come in, with Bibles and hymn-books, for a meeting with us. Among them were two whose older brothers had become Christians, but had moved from town. It was a keen pleasure to tell them that a dozen young men, if consecrated to God and filled with his spirit, could elevate the moral thinking and living of that whole region as surely as the twelve disciples changed the moral currents of the world.

"We were invited to breakfast in one of the Samurai families, and to lunch in the broad rooms of the feudal chief of the town, where we were entertained with the sight of some very rare ancient lacquer work presented to one of the ancestors of the family 300 years ago by, perhaps, the greatest warrior and statesman Japan has ever had — Hideyoshi. The box, about a cubic foot in size, was lacquered and inlaid with pure gold and silver decorations and surmounted with two silver crests of the giver. But it was a deeper delight to have the son ask for baptism. One of the sons is a Christian graduate of our former Sendai school and is now an official in Formosa.

"The next day we walked over the frozen road five miles to Nishikōri, crossing the second largest river on this main island of Japan. Its name is the North God River, and a new bridge peculiarly Japanese was built across it last year. It rests on piers that stand on eighteen boats which are held in place by three huge wire cables. The first person to cross it was the aged mother of the chief of the village, who was chosen to open the bridge because she is eighty-two years of age. The custom shows reverence for old age as well as a desire that the bridge may last many decades.

"The two evangelists left me to rest at the hotel while they went to call on the chief of this village. Of course no one expected him to return the call, but in spite of the cold and the very difficult road from his house on the hill, he and his wife both came at sundown and stayed through the evening meeting, which lasted till after

ten o'clock. He inquired for an hour or more with great interest about things American. He said he was sixty years old and had on a former visit to Tōkyō received a Bible from Dr. Thompson, but could not understand it. He inquired about the one God we spoke of and wanted to know if it meant something like the Japanese character used for *gods* in the Shinto religion. He was told that while the character was the same, the meaning was very different, for the true God is Spirit, the Creator of heaven and earth, and Father of all men. 'Oh, then, he must be what we might call the Heart of the Universe!' he said. Questions and answers, with two addresses, went on through the whole evening with no cessation. 'How about the universality of the flood in Genesis?' 'What is the devil?' 'What is meant by the final judgment?' 'How do you account for differences of race?' All this took place in the presence of twenty or thirty of the best people of the village. He asked me what things I liked best, meaning by way of diversion and mental enjoyment. When I replied, 'Mankind,' all laughed heartily. 'Yes, but what next?' 'Books.' Again they laughed. For they all knew that as the old gentleman was a celebrated artist and a lover of antiques, he was trying to get me to talk on his pet subjects. So I told him I loved paintings and ceramics, but did not know enough of technical terms to talk about them, but should like to hear him tell the main points of Japanese paintings. He very kindly invited me to his home on my next visit and we parted for the time. One of the young men present is an earnest student of the Bible and is asking for baptism.

"On the fourth day, returning in a jinrikisha across the fields to the station, in spite of the three nights of chilling experiences in thick, damp, cotton comfortables, and days of airy hotels with only fire bowls over which to warm one's hands, I felt a new sense of the great moral and spiritual preparation God has so signally made in the hearts of this people that they may be brought into the knowledge of him who has never left them without a witness. As I rode between the low hills crowned with the evergreen, bamboo, and pines, out from which peeped the thatched roofs of the numerous farmhouses, I felt as never before the beauty of this beautiful land, and believe that all this array of natural glory is a part of God's way of educating this people to see at last the beauty of holiness and of eternal life in Jesus Christ, the Redeemer of the world.

"I must add that these four days with two evangelists, in which I traveled over 100 miles, held three meetings, and filled the whole time with conversations, so that we had no leisure even to eat properly, cost the Board less than $5. It cannot be denied that there are many and great discouragements to the work of foreign missionaries here, but the fields never seemed so shiningly white to harvest as they seem now, if we might only have God's spirit in power upon us here and upon the churches at home, by whose gifts we are enabled to see the beginnings of the coming of his kingdom."

Dr. Davis, writing from Kyōtō, February 7, says: —

"It was my privilege last month to baptize ten adults and a child in the little farming village of Bodaiji, across the lake. There were five Christians in the village before. This is the result of the work of one of our earnest Vernacular Theological students who has been working there during his vacations and on the Sabbath for a year and a half. I spent one Sabbath and a part of the week of prayer in Hiroshima with Pastor Yamanaka. The little band of Christians there are in earnest and much encouraged. Several young men are seeking to know the way. There are several Christians in the garrison there, and a few of the officers are much interested.

"On January 25, by invitation, I spoke to a company of about twenty young men in Okayama who have been connected with Doshisha University and who met to commemorate Mr. Neesima's death. The next day it was my privilege to stand before the 300 orphans in the old Buddhist tem-

ple of Mr. Ishii's orphanage and speak to them of Christ. I gained their attention better than I feared I might, and some of them shed tears as I spoke of our heavenly Father's love.

"Next Tuesday a little church building is to be dedicated in Minakuchi, across the lake, where Mrs. Stanford did such faithful work. The old gospel of positive truth has power here just the same as always. Negative preaching and destructive theories are paralyzing and unfruitful, but Christ and him crucified is the power of God unto salvation."

Mission to Spain.

PRADEJON.

Rev. W. H. Gulick, of San Sebastian, sends interesting reports of a visit at Pradejón and Tauste: —

"For two or three years this flock, from lack of funds on our part, has been without pastor or teacher or helper of any kind. The schoolrooms stand empty, and the furniture and material on the walls and in the closets are mouldering and disappearing. The parents have been obliged to send their children to the Roman Catholic schools, which, deficient as they are, is better than that they should grow up in idleness and in complete ignorance. For lack of more advanced teaching, the older children, both boys and girls, are sent into the fields to help their parents plow and dig and plant and reap much earlier than when we had a teacher among them. It is sad to see the falling off among the younger people for lack of guidance and instruction.

"The brethren and sisters meet for Bible reading and prayer and worship regularly in the chapel, and one of their number, an uneducated but an intelligent man, takes the direction of the meetings. It is remarkable what knowledge this brother has of the Scriptures, and how much instruction and help he can draw from them, without commentaries or notes, which he does not incline to use. There are several of these humble men and women who have been deeply taught of the Lord, and their knowledge of the Bible seems to be a gift of God to them in lieu of the teachers of whom they have been deprived.

"On Sunday afternoon I celebrated the Lord's Supper with them. The meeting lasted far into the shadows of the night. The good people did not wish to light the lamps, and there we talked and wept and prayed when we could not see one another's face, but could only hear one another's voice and could feel the presence of God who spoke to us by his Holy Spirit in a rare and tender manner.

"I left these brethren at four o'clock on a wintry morning. A little springless, open cart was provided, the skeleton mule being driven by a small boy who was dressed in the thinnest cotton clothes. I wrapped myself up in my long Scotch shawl, but the cold wind cut like a razor to my bones, and I, who am especially sensitive to the cold, knew that it was a dangerous ride for me. In an hour's time we reached the railway station, and at ten o'clock I left the train to reach our station of

TAUSTE,

in the province of Zaragoza. I immediately set out for the two hours' walk to the home there of the evangelist and teacher. I knew that he owned a field near the road, about halfway on my route. Here he was at work, and work it was indeed. From early morning until nightfall, with short periods for rest, he was swinging a heavy five-pronged hoe, each one of these teeth being twelve inches long! This hoe, with the long swing of his arms and body, he would bring down into the moist but stiff soil, every time burying the tines up to the handle; then throwing his weight upon the handle he turns up the clod, skilfully inverting it completely by the motion. But, oh, the fatigue of it! For years it has been the habit of this man to rise so early that after walking an hour he would reach his fields by early dawn. Working in them until eight o'clock he would return home, take a cup of chocolate, and then teach the children in the

school until three o'clock, when, during the longer days, he would return to the fields and work until dark, coming home in the evening to teach again until nearly ten at night.

"This effort at self-support was near breaking down his health entirely, and he was forced to give up the day-school so that he could devote his days more fully to the cultivation of the crops, on which the maintenance of the family chiefly depended, teaching only in the evening. The small aid in cash from the mission was generally set apart for the gradual building of the house in which he lives, and in which are the rooms for chapel and for the classes. This is the most conscientious, persistent, self-sacrificing, and heroic effort at self-support that I know of in the evangelical work in Spain. And it is not in all respects a success."

The reasons for this which Mr. Gulick gives are that the preacher's hard and unceasing toil do not give him time and strength for necessary reading and study, and hence he does not have the influence over his flock which he otherwise would have. But Mr. Gulick adds: —

"Not a little, however, has been accomplished by this energetic brother. The Scriptures, through all these years, have been the chief reading book of his school both by day and by night, besides which the doctrine of the gospels has always been taught as a daily lesson. Once during the week and on Sundays he leads a more formal meeting for prayer and worship. A considerable number of souls have been brought to a knowledge and to the practice of the truth as it is taught in the gospels, and some of them have died triumphantly in the faith. And throughout all that wide district the 'Protestant of Tauste' is known as a hard-working, intelligent, and trustworthy man. Would that there were more like him in all the rural districts!"

Western Turkey Mission.

THE DESTRUCTION AT GURUN.

MRS. PERRY, of Sivas, went early in January to Gurun, to care for the smitten remnant of the Protestant population, the Vali furnishing a guard for the journey. She found that a Moslem gentleman at Gurun had opened a part of his house to the Protestant pastor, and from this Turk and his family Mrs. Perry received the very kindest attention. Her special business was to secure from the *kaimakam* and the military officer a house in which the Protestant people who had survived the massacre could assemble for worship and hold their school.

"These two gentlemen received me most kindly, aided me as I requested, found a house which after personal inspection I accepted, and they promised to give it to us for the consideration of £1 T per month. I objected to this price as too high, and laid the responsibility of securing it at a more reasonable rate upon the two officials, who called upon me and showed me such a great kindness.

"Of our eighty Protestant families, sixty-four were robbed of everything they had on earth. Forty men, five women, and five children were massacred, and ten brides and young girls carried away captive. Thirty-eight houses were totally burnt and destroyed. Twelve houses were partly burnt and twenty-five houses were not burnt, though most of them were looted. Total value of property belonging to Protestants in Gurun that was destroyed is about £ T 14,105 ($62,000). Three hundred survivors have neither homes, daily bread, clothing, bedding, nor work, except twenty-five who have a little clothing, bedding, and food saved from the wreckage. For six days the massacring was vigorously pushed in Gurun, and probably 1,200 persons were killed, possibly more, though we have not exact figures yet from the Gregorians. In all, about 1,600 houses were destroyed, and much wheat, flour, and provisions for the winter were lost by fire. The people are huddled together in Catholic houses, Turkish houses, stables, close to the market (which was protected by government), and in the remaining rooms or walls of their ruined homes, if there is even one room under roofage. All of our chapels

are totally destroyed, but one schoolroom remains standing, although its floor is torn up and carried off, and I think, too, all its windows and doors. It is too far from the concentrated, terrorized population to be of any avail now, even if it were good. Our pastor owned his house. His loss is $660. He was stripped of everything. Our two Boys' School teachers lost everything, and our young girls' young lady teacher, after one of the most thrilling experiences I ever heard, was saved in her old clothes, with all else lost. A married woman, teacher of sixty little boys, possesses the clothes on her back; nothing else left to her.

"After a six days' attempt to recross the mountains I reached Sivas, January 15, bringing with me four young girls from Gurun; the terrible blizzard of wind and snow having shut us in two different times in villages. Once we spent the night in a stable, but got a room in a house for the next twenty-four hours."

RELIEF WORK AT TREBIZOND.

Dr. Parmelee writes of the great amount of labor involved in relief work in which he is aided by Mr. and Mrs. Crawford from Brousa, of whose aid both in planning and executing he speaks very warmly.

"The manufacture of quilts, which gives employment to a goodly number of the poor, the sorting and distribution of large consignments of clothing that reach us from Constantinople, some being sent to interior points, the examination of applicants, and the distribution of weekly allowances of money have kept us, together with several assistants, very busy, The handling of $500 to $1,000 a week in these various ways, with the sending of weekly accounts to the central committee in Constantinople, is not a slight labor.

"Our house has been a very lively place since some days before the massacres. For two months refugees were in it, ranging in number from a dozen to 200 or more. Then the crowds of poor began to press on us. For a season, while our schools were taking their holiday vacation, we turned our house into a manufactory of quilts. Now a good part of this work has been transferred to a neighboring house which a wealthy Turk gives us free of rent. The schools are in operation and our house is still as busy a place as ever."

Central Turkey Mission.

FAITHFUL UNTO DEATH.

Mr. Sanders went from Aintab to Oorfa, for the purpose of relieving Miss Shattuck, and on the way visited Beridjik, Adiaman, etc. It is a sad story he tells of the defection at some points of those who have professed the Christian name. As an illustration of the fact that the Christians are now compelled to stay at home, Mr. Sanders states that at his first stopping place, which is a busy point, he was told that his was the first Christian face they had seen for sixty-five days. The churches at Beridjik and Jibbin have been wiped out. At the former place there were four specially prominent Christians, three of whom are now in the "glorious army of martyrs," but others apostatized and saved their lives. A similar report comes from Jibbin, but Mr. Sanders writes: —

"From these craven souls who were willing to deny the Lord, it is a great joy to turn to our Adiaman church. The building, already rendered unsafe by the earthquake, was terribly handled by the mob. The people now wander about the streets in rags, their houses are bare, and they have to eat what very many of them would have utterly refused before. But they died by scores and, taking the whole city, by hundreds rather than turn apostate. It seems as though many would have been spared had they known what was intended by the demand on them to 'surrender.' But they understood it to involve turning Moslem and, declining, died in crowds. Now all the Syrian, Armenian, Armenian Catholic, and Protestant churches are ruined or very much injured externally, and may truly be called martyr churches, for in all a very heavy percentage died for the faith. They have not had services in any of the churches

yet, but our congregation has met very secretly for worship. Here in Oorfa they had no services in the church for a few days over three months. On Saturday the commander here was asked whether he had any objection to our having services as usual, and he said 'No,' and furthermore ordered us to ring the bell, a proceeding which did not quite commend itself to our judgment. But as long as he took the responsibility, we were ready enough to do it. The last service, October 27, 1896, had been communion and baptism Sunday. Yesterday we had a large attendance, but in such different circumstances! The last time I preached here the pastor was in the pulpit. Now he wears the martyr's crown. The commander ordered the Syrians and Catholics to open their churches and ring their bells, and so yesterday Oorfa heard church bells for the first time for three months. It greatly excited the Moslems, however.

"I wrote you a few weeks ago on hearsay that, as far as I could make out, about one half of the adult males of our congregation here were killed. When I visited Adiaman I found that my surmises were correct, that just about that proportion were gone. The Armenian priest said that about the same proportion had gone from his congregation. The number turning Moslem here is small, and these are not welcomed by the Moslems, who never admire turncoats.

"Of one thing I am very glad to be able to assure you; namely, if no more massacres take place in Adiaman, our church there will continue and be vigorous. Of course the numbers have been lessened, but still it will be a strong church. They are now suffering very much, and it is doubtful whether they can use the aid I took them, except very secretly, but still those I saw were happy and cheerful, — 'Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.'

"Our good deacon, one of my most prized and most intimate friends, had gotten together his immediate connections and was praying with them when the crowd of Koords — whom he was expecting — burst in, and he was transferred to the glorious mansions prepared for such as he. And yet this noble man, who sealed a most exemplary Christian life with a martyr's death, was an arch-persecutor of the Protestants before his conversion. Others perished in the same way. In only a single case was resistance offered. Our pastor here, whom we have considered rather a weak man, was tried about as severely as man can be tried and emerged a Christian hero. In all those terrible days, even when they supposed the caravanserai, in which they were, was going to be burned, with all in it, he was constantly encouraging and sustaining the weak and faint-hearted, and stirring them up to die rather than deny the Lord. As far as I can understand, it was his exertions, with Christ's blessing, which kept those congregations so firm in the faith

"In Adiaman women were in some cases stripped of all but a single garment, a thing which I have not heard of in any other place in our field. Even in Oorfa a very few houses were spared, but in Adiaman I cannot hear of a single one that was not completely plundered. In most cases a very little of the poorest stuff has been restored, so that a majority of the people have a little to eat and some covering, and have perhaps a single utensil for cooking food. But the worst is that since then, in many cases, the living ones are being forced to give up their shops and real estate, etc. The idea is evidently to reduce them to the state of servitude in which they were fifty years ago.

"In one respect our station has been spared. There has been very little burning of houses anywhere. A few have been burned in Aintab and in Adiaman, but very few. Aintab as a station was however pretty wealthy for Turkey, hence the plunder has been very extensive and has yielded rich results for the plunderers.

"Though Adiaman has been so roughly treated, Behesni has suffered almost nothing. A prominent Moslem there has protected them. I hear that they at one time

began to plunder, and ten houses were looted before it stopped, but no lives were lost. All honor to the few prominent Moslems who have stood out for humanity and justice. I say prominent Moslems, because the ordinary class cannot resist the overwhelming majority. In the Adiaman field are two places where Christians are quite numerous. In both of them the Christians were neither plundered nor killed, and the reason was that a single Moslem Agha in one of the villages would not allow it.

"When we speak of Oorfa we are taking up a subject almost too dreadful to mention. Comparatively Aintab is nothing, and Marash is not severe. Adiaman is the closest parallel, but the number of Armenians there being much less, the number killed is, of course, proportionately much less. I am of the impression that in proportion to size of the Armenian community many more were killed at Oorfo, but that the plundering was more complete in Adiaman. The burning of the Armenian church was the most dreadful incident I have heard of in all this accumulation of horrors. It seems pretty well established that over 2,000 — more probably considerable over 3,000 — people, including children, were inside the church. Of these not more than 100 escaped. They were killed with swords and the destruction ended in an awful holocaust. Yesterday I visited the place. It contrasted painfully with its former condition. The situation for the Gregorians is desperate."

Madura Mission.

THE EFFECT OF REDUCTIONS.

MR. ELWOOD, in writing of the day at the mission meeting when the news of the reductions was received, says: —

"In the mission prayer-meeting on that sorrowful morning there was hardly a steady voice, and I can bear witness to the strong faith that characterized all the prayers. May the Lord divert such a catastrophe as a fifty per cent. reduction means! The great consolation is that the work is the Lord's, and if not in one way in some other way he will look after it, but yet he does not always make up what his own people neglect to do. It certainly requires a brave and trusting heart to look cheerfully upon the circumstances in which every missionary is placed. It requires a great deal of grace not to be blue, and to go ahead or perhaps stand practically still while there is so much to do. I have been planning to go on itineracies with the helpers into some of the more neglected parts of this station, but such work cannot be done without expense, and as the cost of that kind of work is met by funds which the mission treasurer reserves for miscellaneous purposes, there can be no certainty that there will be any funds. I am hoping for better things. I hope that larger grants will be given from the Board.

"This is a festival time among the Hindus, and the air is full of their crying the name of the god as they go to the temple hill to worship. The town is full of strange people from the west coast, and they are even more zealous than the people of the town. The moon is shining very brightly these nights, but I think I will try and show the magic-lantern pictures to the crowds who surge through the streets. Such an opportunity we like to improve, as good seed is carried far and near and some of it may grow."

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For missions in papal lands, that blindness and superstition may give way before the light of the gospel; that persecutions may cease, and that the truth as it is in Jesus may be widely preached and heartily welcomed.

For the suffering Armenians, that in their sore distress they may find protection and comfort, and that God would lead the rulers among the nations to act justly in reference to this afflicted people.

ARRIVALS AT STATIONS.

February 13. At Madura, Southern India, Rev. and Mrs. Hervey C. Hazen.

March 4. At Sivas, Western Turkey, Rev. A. W. Hubbard. Mr. Hubbard has been detained at Constantinople awaiting permission to return to Sivas. Mrs. Hubbard and family are still at Constantinople.

March 25. At Samokov, Bulgaria. Rev. James F. Clarke, D.D., and wife.

ARRIVALS IN THIS COUNTRY.

March 28. At San Francisco, Miss E. T. Crosby, of the Micronesian Mission.

April 1. At New York Rev. H. O. Dwight, of the Western Turkey Mission.

DEPARTURES.

March 18. From New York, Miss H. J. Gilson, to join the East Central African Mission.

April 15. From New York, Rev. Francis W. Bates and wife, returning to the East Central African Mission.

April 16. From San Francisco, Miss Bessie B. Noyes, returning via Japan to the Madura Mission.

DEATHS.

February 22. At Foochow, Mrs. Adelaide C., wife of Rev. Joseph E. Walker, of the Foochow Mission. (See page 184.)

March 20. At Marsovan, Turkey, Rev. J. F. Smith. (See page 194.)

March 13. At Monmouth, Me., Rev. John E. Pierce, a missionary of the American Board in Turkey for twenty-two years, from 1868 to 1890. He was born in Monmouth, Me., September 22, 1838, and graduated from Bowdoin College in 1862 and from Bangor Theological Seminary in 1868. His first term of service was spent in Eastern Turkey, at Erzroom, but in 1878 he was transferred to the Western Turkey Mission and was located at Nicomedia, where he labored faithfully till his return to the United States in 1890 and his release from the service of the Board. Mr. Pierce was a man of most excellent character, devout and earnest in service, and to the last a lover of that missionary work to which he gave his heart and life.

April 2. At Lakewood, N. J., Mrs. Catherine Sedgwick Sergeant, widow of Henry A. De Forest, M.D., missionary in connection with the American Board in Syria from 1842–1854.

Donations Received in March.

MAINE.

Bangor, 1st Cong. ch. and so.	47 15	
Belfast, 1st Cong. ch. and so.	50 00	
Bucksport, Mrs. Edward Buck,	5 00	
Calais, 1st Cong. ch. and so.	31 00	
Gardiner, A friend,	40 00	
Hampden, Cong. ch. and so.	5 00	
Hiram, Cong. ch. and so.	7 85	
Houlton, Cong. ch. and so.	35 50	
Limerick, Cong. ch. and so.	4 00	
Norridgewock, Two friends, for the "Forward Movement,"	11 00	
Orland, A friend,	12 00	
Sebago Lake, Cong. ch. and so.	3 00	
Togus, James Garvin,	50 00	
——, A friend,	5 00	306 50

NEW HAMPSHIRE.

Amherst, Cong. ch. and so., 6.75; "L. F. B.," 150,	156 75	
Barnstead, Cong. ch. and so., for Turkey,	10 00	
Berlin, Catharine E. Green,	5 00	
Brookline, Cong. ch. and so.	8 00	
Concord, Cong. ch. and so.	20 00	
Durham, Cong. ch. and so.	2 00	
East Jaffrey, Cong. ch. and so.	14 75	
Greenville, Cong. ch. and so.	13 00	
Keene, Y. P. S. C. E. of 2d Cong. ch., for Armenia,	21 00	
Lebanon, Cong. ch. and so., 10; Mr. and Mrs. George M. Amsden, 5,	15 00	
Meriden, Cong. ch. and so.	34 60	
Merrimack, 1st Cong. ch. and so., 41; A friend, to const. Rev. ALBERT G. TODD, H. M., 100,	141 00	
Newport, Cong. ch. and so.	60 52	
North Hampton, Cong. ch. and so., 26; J. L. P., 5,	31 00	
North Sutton, Martha A. Shepard,	3 00	
Piermont, "A steward,"	5 00	
Plymouth, Cong. ch. and so.	6 00	
South Barnstead, Cong. ch. and so., for Turkey,	3 25	
Troy, Trin. Cong. ch. and so.	9 90	
Webster, 1st Cong. ch. and so.	25 00	
Westmoreland, A friend,	5 00	589 77
Legacies. — New Ipswich, Leavitt Lincoln, by Trustees, add'l,	50 00	
Wilmot, Stephen Felch, by George E. Shepard, Adm'r, add'l,	29 94	79 94
		669 71

VERMONT.

Chelsea, Cong. ch. and so.	10 75	
Clarendon, Cong. ch. and so.	12 00	
Coventry, Cong. ch. and so.	35 00	
East Fairfield, Y. P. S. C. E., for the "Forward Movement,"	3 11	
Essex, Cong. ch. and so.	1 00	
Georgia, Cong. ch. and so.	7 00	
Granby, Cong. ch., George A. Appleton,	15 00	
Greensboro, Rev. C. L. Guild,	5 00	
Guildhall, E. F. Greene,	3 25	
Hartford, Cong. ch and so., 8.10; "N.," 15,	23 10	
Island Pond, Cong. ch. and so.	15 00	
Leicester, Cong. Sab. sch., for the "Forward Movement,"	2 50	
Lyndon, Cong. ch. and so.	15 00	
Newport 1st Cong. ch and so.	16 77	
Northfield, Cong. ch. and so.	14 24	
North Pomfret, Cong. ch. and so.	10 00	
Pittsford, Cong. ch. and so.	70 00	
Rochester, A friend, 25; Mrs. E. A. Chaffee, deceased, 10,	35 00	
West Brattleboro, Cong. ch. and so.	19 90	
West Dover, Cong. ch. and so.	2 40	
Westminster West, Cong. ch. and so., Society of Morals and Missions,	40 00	356 02
Legacies. — Norwich, Betsey M. Tilden, by N. S. Huntington, Ex'r,		1,156 61
		1,512 63

MASSACHUSETTS.

Amherst, So. Cong. ch. and so., 17.78; 1st Cong. ch. and so., 10, 27 78
Andover, Rev. C. C. Starbuck, 5 00
Belchertown, Mrs. G. B. Richardson, 1 00
Beverly, Dane-st. Cong. ch. and so. 24 00
Boxboro, Cong. ch. and so. 6 70
Boston, Old South ch., 675; Walnut-ave. ch. (Roxbury), 369.25; Immanuel ch. (Roxbury), 197.80; Central ch. (Jam. Plain), 197.76; 2d ch. (Dorchester), of which 26.50 for the "Forward Movement," 51.50; Pilgrim ch. (Dorchester), 50; Eliot ch. (Roxbury), 14.04; Phillips ch. (So. Boston), 5; do., A friend, 1; Mt. Vernon ch., 5; A member of Union ch., 2.50; Boylston ch. (Jam. Plain), 1; T. G., 30; A friend, 2; A friend, 1; Excess of subscriptions for the three Eastern members of the Japan Deputation over expenses, 93.63, 1,696 48
Boylston, Cong. ch. and so. 7 00
Bradford, Mrs. Caroline G. Ordway, to const. RUTH INGERSOLL CARLETON, H. M. 100 00
Cambridge, Mr. and Mrs. George O. Robinson, for support native agency in Turkey, 75 00
Cambridgeport, Prospect-st. Cong. ch. and so., 181.96; Russell L. Snow, 100, 281 96
Charlemont, 1st Cong. ch. and so. 21 65
Charlton, Cong. ch. and so. 20 31
Chesterfield, Cong. ch. and so. 11 05
Colerain, Cong. ch. and so. 11 17
East Longmeadow, 1st Cong. ch. and so. 3 80
East Wareham, Two friends, 10 00
Erving, Cong. ch. and so. 5 00
Essex, Cong. ch. and so. 14 16
Essex Co., A friend, 2 00
Globe Village, Free Evan. Cong. ch. and so. 4 02
Gloucester, Trinity Cong. ch. and so. 350 00
Granville Centre, Cong. ch. and so. 23 20
Groton, Union Cong. ch. and so., 115.50; A friend, 100, 215 50
Halifax, Cong. ch. and so., Extra-cent-a-day band, 14.60; Cong. ch. and so., m. c., 97c.; A little girl, for Bibles for India, 32c, 15 89
Hampden, Cong. ch., Wm. V. Sessions, 10 00
Hanson, Cong. ch. and so. 6 53
Harvard, Cong. ch. and so. 30 00
Haydenville, Cong. ch. and so. 8 49
Hinsdale, Cong. ch. and so. 58 58
Holbrook, Winthrop Cong. ch. and so. 134 75
Kingston, Mayflower Cong. ch. and so. 35 00
Lancaster, Evan. Cong. ch. and so., 6.95; Mary A. Marvin, for the "Forward Movement," 5, 11 95
Longmeadow, Extra-cent-a-day band, 11 00
Lowell, High-st. Cong. ch. and so., 225.01; Highland Cong. ch. and so., 83.02; John-st. Cong. ch. and so., 81.39, 389 42
Mattapoisett, Mrs. P. G. Hubbard, 5 00
Maynard, Cong. ch. and so., of which 12 for Armenia, 250 00
Millbury, Rev. Geo. A. Putnam, 5 00
Milton, A friend, 10 00
Monson, Cong. ch. and so., 20.32; G. E. Fuller, 10, 30 32
New Salem, Cong. ch. and so. 11 18
Newton, Eliot Cong. ch. and so. 150 00
Newton Centre, 1st Cong. ch. and so. (of which 25 from Extra-cent-a-day band for extra appropriations in Madura), 196 63
North Attleboro, 1st Cong. ch. and so. 2 86
North Easton, Cong. ch. and so. 3 00
North Falmouth, Cong. ch. and so. 17 25
Oakham, Cong. ch. and so. 30 51
Orange, Central Evan. Cong. ch. and so., to const. Rev. GEO. W. JUDSON, H. M. 100 00
Pepperell, Evan. Cong. ch. and so 29 75
Pittsfield, South Cong. ch. and so. 63 37
Raynham, 1st Cong. ch. and so. 18 10
Reading, Cong. ch. and so. 10 00
Rockport, 1st Cong. ch. and so. (of which 5 from Z. A. Appleton), 18 00
Salem, Tabernacle Cong. ch. and so. 56 02
Southboro, Pilgrim Cong. ch. and so. 19 68
South Braintree, Cong. ch. and so. 5 00
South Hadley, 1st Cong. ch. and so., 17; Mt. Holyoke College, Prof. A. M. Fletcher, 5, 22 00
Springfield, Park Cong. ch. and so., 59.78; Faith Cong. ch. and so., 10; A Thank-offering, 100; "A. H. S.," 75, 244 78
Taunton, Union Cong. ch. and so. 12 55
Tewksbury, Cong. ch. and so., Y. P. S. C. E. and Sab. sch. 47 63
Townsend, Cong. ch. and so. 19 10
Wellesley, Y. P. S. C. E., for the "Forward Movement," 7; A friend, for Ahmednagar High School, 20, 27 00
West Newton, 2d Cong. ch. and so. 407 52
West Royalston, Cong. ch. and so. 6 95
West Yarmouth, Cong. ch. and so. 4 00
Wilbraham, Cong. ch. and so. 10 50
Williamstown, Cong. ch. and congregation, 10 00
Winchester, 1st Cong. ch. and so. (of which 49 for the "Forward Movement"), 85.78; do., Estate S. A. Holt, 15, 100 78
Worcester, Union Cong. ch. and so., 107.43; Plymouth Cong. ch. and so., 48.70; Armenian Sab. sch., for Turkey, 37.19; A member of Central ch., 5, 198 32
———, A friend, 300 00
———, A friend, 5 00—6,076 19

Legacies.—Enfield, Josiah B. Woods, by R. M. Woods, Trustee, 80 00
Lowell, Lucinda R. Parker, by S. P. Hadley and J. F. Savage, Ex'rs, 3,000 00
Wrentham, Jemima Hawes, by Samuel Warner, Ex'r, add'l, 108 00—3,188 00

9,264 19

RHODE ISLAND.

East Providence, Cong. ch. and so. and Y. P. S. C. E. 5 05
Providence, Beneficent Cong. ch. and so. 171 36—176 41

CONNECTICUT.

Clinton, A friend, 5 00
Colchester, Cong. ch. and so. 104 13
Collinsville, Cong. ch. and so. 14 00
Columbia, "Forward Movement," Y. P. S. C. E., 8.80, and Friends, 6.20, for the work of Rev. A. W. Clarke, 15 00
Danielsonville, Westfield Cong. ch. and congregation, 100 00
Durham, Cong. ch. and so. 13 00
Easton, Cong. ch. and so., for work in Turkey, 5 00
East Hampton, Cong. ch. and so., add'l, 1 00
East Hartford, 1st Cong. ch. and so. 25 00
Fairfield, Cong. ch. and so., towards support Rev. W. P. Elwood, 50 00
Farmington, An unknown friend, 5 00
Hadlyme, Cong. ch. and so. 20 00
Hebron, Cong. ch. and so. 5 00
Higganum, Cong. ch. and so. 44 00
Huntington, Cong. ch. and so., special offering, 14 00
Lebanon, 1st Cong. ch. and so. 52 96
Ledyard, Cong. ch. and so. 13 56
Middle Haddam, 2d Cong. ch. and so. 2 00
Middletown, 1st Cong. ch. and so. (of which 200 from a friend), 224 18
Milford, 1st Cong. ch. and so. 30 22
New Britain, Y. P. S. C. E. of South Cong. ch. and so., toward support of Mrs. Amy B. Cowles, 150 00

New Hartford, Horace Tracy Pitkin, 100 00
New Haven, 1st Cong. ch. and so., 150; A friend, for the "Forward Movement," 50; Lawrence Thurston, 20; G. F. Bradstreet, for the "Forward Movement," 10; A friend, 4, 234 00
New London, 1st Ch. of Christ, m. c. 14 72
Norfolk, Cong. ch. and so. 24 60
North Woodbury, Cong. ch. and so. 25 94
Norwich, "In memory of S. P. C." 25 00
Oxford, Cong. ch. and so. 20 71
Prospect, Cong. ch. and so. 15 00
Putnam, 2d Cong. ch. and so. 55 38
Salisbury, Susie Norton, 3 00
Sharon, 1st Cong. ch. and so. (of which 10 from Mr. and Mrs. E. B. Reed), 33 00
Shelton, Cong. ch. and so. 37 50
Somersville, Cong. ch. and so. 16 19
Southford, Cong. ch. and so. 2 17
Southport, "Forward Movement," Mrs. W. D. Gookin, toward support Rev. James Smith's Industrial School, India, 50 00
Stamford, Cong. ch. and so. 48.00
Wauregan, Cong. ch. and so. 12 00
West Hartford, 1st Cong. ch and so. 27 37
West Haven, 1st Cong. ch. and so. 21 89
Weston, Cong. ch. and so. 12 00
Windsor, Friends, 100 00
Woodstock, 1st Cong. ch. and so. 14 75—1,786 27
Legacies. — Cornwall, Silas C. Beers, by J. E. Calhoun and G. C. Harrison, Ex'rs, add'l, 737 33
New London, Charles D. Boss, by Miss Elizabeth M. Boss, Exec'x, 1,500 00—2,237 33
4,023 60

NEW YORK.

Albany, 1st Cong. ch., 90; A friend, 30, 120 00
Amenia, Rev. S. F. Woodin, 10 00
Binghamton, 1st. Cong. ch. (of which 25 from Y. P. S. C. E., towards support Rev. W. M. Zumbro), 199 21
Brooklyn, Rochester Cong. ch., 7.35; Beecher Mem. Cong. ch., 7; East Cong. ch., 2.86, 17 21
Busti, Eli Curtis, 10 00
Canandaigua, 1st Cong. ch. 18 70
Danby, Cong. ch. 7 82
East Albany, Cong. ch. 12 00
Flushing, Robert B. Parsons, 25 00
Ithaca, 1st Cong. ch. 112 77
Lebanon Springs, Cong. ch. 11 57
Mt. Vernon, Cong. ch. 12 60
New Lebanon, A mother in Israel, aged 89 years, 6 00
New York, Bethany Cong. ch., 13.43; Trinity Cong. ch., 10; Christ Cong. ch., 6.48; Bedford Park Cong. ch., 2.29; Friends, by *Christian Herald*, for India, 37.66; Mrs. Caroline L. Smith, 25; Mrs. Willard S. Bugbey, for "Forward Movement," 5; C. W. Preston, for do., 5; Mrs. R. Seberecht, for do., 5; Ruth G. Strong, 5; Mrs. G. G. Bliss, 2.50, 117 36
Northville, Cong. ch. 18 36
Norwich, Cong. ch., for Scudder Mem. Fund, 40 00
Orient Cong. ch. 11 76
Phelps, Mrs. W. D. Norton, 1 00
Phœnix, Cong. ch. 21 00
Poughkeepsie, Wm. Adriance, 10 00
Rochester, Rev. Theodore W. Hopkins, 1 00
Syracuse, W. E. Abbott, 5 00
Ticonderoga, 1st Cong. ch. 9 07
West New Brighton, N. F. Martin, 1 00
West Winfield, Cong. ch. 28 80
Woodhaven, Cong. ch. 3 55—830 78
Legacies. — Albany, Julia Treadwell, by Emma T. Thacher and George C. Treadwell, Ex'rs and Trustees, 950 00
Gloversville, Mrs. Sarah B. Place, by Wm. H. Place, Ex'r, less expenses, 11,821 56—12,771 56
13,602 34

NEW JERSEY.

Newark, Y. P. S. C. E. of Belleville-ave. Cong. ch., for native preacher, India, 10 00
Paterson, Lambert Bewkes, for India, 5 00
South Orange, Mrs. John Van Vechten, 5 00
Westfield, Cong. ch. 10 00—30 00

PENNSYLVANIA.

East Bradford, Mrs. E. S. Beckwith, 4 00
Edwardsdale, Welsh Cong. ch., for Turkey, 12 30
Erie, Friend, 40 00
Forest City and Vandling, Cong. churches, for "Forward Movement," 5 00
Harford, Cong. ch. 13 90
Scranton, Providence Welsh Cong. ch. 2 60—77 80

MARYLAND.

Catonsville, P. K. Savvas, 1 00

VIRGINIA.

Falls Church, 1st Cong. ch. 32 00

DISTRICT OF COLUMBIA.

Washington, People's Cong. ch., 3.75; L. F. Symonds, for "Forward Movement," 3, 6 75

FLORIDA.

De Land, Alfred Howard, 8 00
Sanford, Mrs. Moses Lyman, 10 00—18 00

ALABAMA.

Talladega, Cong. ch., 37.56: Rev. H. S. De Forest, D.D., and wife, 100, 137 56

INDIANA.

Angola, Cong. ch. 9 85
Orland, Cong. ch., Friends, 4 35
Terre Haute, Friends, 2 00—16 20

KENTUCKY.

Evarts, Cong. ch. 70
Washington, Geo. Taylor, for India, 10 00—10 70

MISSOURI.

Amity, Cong. ch. 7 00
Carthage, 1st Cong. ch. 18 04
Cole Camp, Cong. ch. 11 80
Neosho, Cong. ch. 5 25
Old Orchard, Cong. ch. 12 50
Sedalia, 1st Cong. ch. 39 31
Windsor, Cong. ch. 5 50—99 40

OHIO.

Atwater, Mrs. Mary Brush, 5 00
Clarksfield, Cong. ch. 4 00
Columbus, Alice Gladden, for "Forward Movement," 25 00
Elyria, 1st Cong. ch. 71 26
Frost, Y. P. S. C. E. of Centennial Cong. ch., for "Forward Movement," 1 60
Fitchville, Y. P. S. C. E., for "Forward Movement," 1 50
Kent, Cong. ch. 16 72
Lenox, Cong. ch. 3 22
Medina, Cong. ch. 240 00
North Fairfield, Cong. ch. 9 00
North Olmsted, Cong. ch. 33 58
Oberlin, 2d Cong. ch., 122.05; 1st Cong. ch., 89.07; Students of Oberlin College, towards support Rev. C. A. Clarke, 150; Mrs. L. G. B. Hills, 100; C. H. Churchill and family, 10, 471 12
Penfield, Cong. ch. 4 00
Springfield, Lagonda-ave. Cong. ch.

(of which 1 from Ladies' Miss. Soc.), 6 00
Unionville, Cong. ch. 4 63
Wellington, 1st Cong. ch. 64 71
Williamsfield, Y. P. S. C. E., for "Forward Movement," 1 00
Windham, 1st Cong. ch. 3 07
Youngstown, Elm-st. Cong. ch. 16 10
——, A friend, 10 00—991 51

ILLINOIS.

Aurora, New Eng. Cong. ch., 20.50; Rev. E. F. Goff, for native pastors in Armenia, 6, 26 50
Batavia, Mrs. J. F. Lockwood, 5 00
Buda, Cong. ch., of which 50 from Miss L. C. Stewart, to const. Rev. E. F. SCHAWB, H. M. 126 74
Bureau, Cong. ch. 1 50
Chicago, 1st Cong. ch., 71.85; Bethesda Cong. ch., for Bible-woman, Madura, 40; Friends, 20.56; A friend, for native agency, Armenia, 3; A friend, sale of jewelry, 2.16; "A. W.," 1; A friend, sale of ring, 75c. 139 32
Chillicothe, Cong. ch. 10 00
Earlville, Cong. ch., 15; "J. A. D.," 25, 40 00
Evanston, Asbury-ave. Cong. ch. 9 16
Galesburg, E. Main-st. Cong. ch. 2 34
Geneseo, Cong. ch. 20 09
Glen Ellin, Cong. ch. 5 00
Granville, Cong. ch. 46 75
Henry, 1st Cong. ch. 12.17
Lawn Ridge, Cong. ch. 3 51
Oak Park, 2d Cong. ch. Y. P. S. C. E., for "Forward Movement," 5 00
Peoria, Plymouth Cong. ch. 6 00
Princeton, Cong. ch. 109 23
South Chicago, 2d Cong. ch. 2 00
Tolono, Mrs. L. Haskell, 15 00
Wilmette, Cong. ch. 47 00
Winnebago, Friends, 5 00
Woodburn, A. L. Sturges, 10 00
Woodstock, Cong. ch. 15 00
Wyoming, Cong. ch. 20 00—682 31

Legacies. — Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l, 6 66

688 97

MICHIGAN.

Bancroft, Cong. ch. 2 10
Detroit, Brewster, Cong. ch., 17.76; Miss M., 2, 19 76
Farwell, Cong. ch. 2 00
Paddy's Run, Cong. ch. 26 25
Republic, Mary Erwin, 20 00
West Bay City, John Bourn, to const. Rev. J. G. GRABIEL, H. M. 100 00
Whittaker, Cong. ch. 1 66—171 77

WISCONSIN.

Beloit, 1st Cong. ch. 66 00
British Hollow, Thomas Davies, 50 00
Columbus, Cong. ch. 129 60
Delavan, Cong. ch. 6 10
Eau Claire, 1st Cong. ch. 42 00
Hartland, Cong. ch. 6 50
Hillsboro, Cong. ch. 3 22
New London, 1st Cong. ch. 10 93
Oshkosh, Plymouth Cong. ch. 53 45
Potosi, L. B. Nobis, 25 00
Sparta, 1st Cong. ch. 36 73—429 53

IOWA.

Bellevue, Cong. ch. 6 75
Carnforth, Cong. ch. 3 00
Castana, Cong. ch. 5 85
Chester Centre, Cong. ch. 3 93
Decorah, Cong. ch. 14 00
Fairfield, Cong. ch. 3 20
Hampton, 1st Cong ch. 19 38
Long Creek, Welsh Cong. ch. 30 00
Lyons, Cong. ch. 8 77
Manchester, 1st Cong. ch. 31 70
Miles, Cong. ch. 31 06
Monona, Cong. ch. 8 08
Monticello, H. D. Smith, 50 00
Olds, J. H. Martin and wife, 5 00
Osage, Cong. ch. 6 00
Osceola, Jennie M. Baird, 38 00
Ottumwa, 1st Cong. ch. 34 60
Reinbeck, Cong. ch. (of which 15 from Ladies' Miss. Soc.) 38 76
Shenandoah, Cong. ch. 19 25
Wales, Cong. ch. (of wh. 5 from Ladies' Aid Soc.) 18 49—375 82

Legacies. — Iowa City, Alfred Woods, by Ezra Nuckolls, add'l, 42 67

418 49

MINNESOTA.

Belgrade, 1st Cong. ch. 6 90
Duluth, Pilgrim Cong. ch. 129 50
Little Falls, Cong. ch. 6 10
Marshall, Cong. ch. 12 00
Minneapolis, Plymouth Cong. ch., 62.86; "Rodelmer," 2, 64 86
Morristown, Cong. ch., for "Forward Movement," 12 00
New Ulm, Cong. ch. 40 74
St. Anthony Park, Cong. ch. 17 50
Waterville, Cong. ch., for "Forward Movement," 8 00
Winthrop, Cong. ch. 5 50—303 10

KANSAS.

Axtell, Lura Conable, 4 00
Haven, Cong. ch. 1 75
Kansas City, Bethel Cong. ch., 10; Pilgrim Cong. ch., 4, 14 00
Linwood, Cong. ch. 2 00
Manhattan, 1st Cong. ch., 51; A friend, by Rev. R. M. Tunnell, 1, 52 00
Seabrook, Cong. ch. 9 92
Topeka, Students of Washburn College, for Japanese preacher, 19 00
Wellesville, Cong. ch. 6 00—108 67

NEBRASKA.

Aurora, Cong. ch. 20 00
Cortland, Cong. ch. 2 70
Curtis, Cong. ch. 3 52
DeWitt, 1st Cong. ch. 10 45
Fremont, 1st Cong. ch. 40 20
Grant, Cong. ch., for "Forward Movement," 5 00
Virginia, A friend, 35 00
Waverly, Cong. ch. 5 20—122 07

CALIFORNIA.

Black Diamond, Cong. ch. 5 00
Claremont, Cong. ch. 20 46
Dehesa, Cong. ch. 2 10
Mills College, Mission Band, 5 00
Oakland, Miss L. M. Walcott, 5 00
Pasadena, "G. L." 9 00
Pomona, Pilgrim Cong. ch. 115 34
San Francisco, Plymouth Cong. ch. 10 00
Santa Barbara, 1st Cong. ch. 122 00
South Riverside, A tithe, 1 00—294 90

OREGON.

Albany, Cong. ch. 4 00
Salem, Mrs. D. J. Cooper, for "Forward Movement," 3; William Staiger, for do., 2, 5 00—9 00

COLORADO.

Colorado Springs, 1st Cong. ch. 124 00
Denver, 1st Cong. ch. 111 10
Silverton, Cong. ch. 5 00
Whitewater, Union Cong. ch., towards salary Rev. O. C. Olds, 7 00—247 10

WASHINGTON.

Dayton, 1st Cong. ch. 10 00
Ritzville, 1st Cong. ch. 2 00
Seattle, Taylor Cong. ch. 5 00—17 00

SOUTH DAKOTA.

Aurora, Cong. ch. 3 78
Burdette, Cong. ch. 5 00
Carthage, Cong. ch. 6 00
Columbia, Cong. ch. 3 40
Cresbard, Cong. ch. 1 40
Esmond, Cong. ch. 3 00
Friedens, Cong. ch. 2 50
Jakobs, Cong. ch. 2 00
Myron, Cong. ch. (of which 3 from Ladies' Miss'y Soc.) 4 35
Ree Heights, Ladies' Aid Soc. of Cong. ch. 2 45——33 88

MONTANA.

Livingston, Mrs. Herbert E. Jones, 5 00

WYOMING.

Lusk, Cong. ch. 3 50

UTAH.

Salt Lake City, Plymouth Cong. ch. 13 10

OKLAHOMA.

Perkins, 1st Cong. ch., 1.85; Olivet Cong. ch., 1.15, 3 00

ARIZONA.

Nogales, Rev. J. H. Heald, for "Forward Movement," 10; Mrs. Isabella Mercer, for do., 5, 15 00
Tucson, Cong. Sab. sch., for "Forward Movement," 5 00——20 00

DOMINION OF CANADA.

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer.*

For the Canadian Station, West Central African Mission, add'l, 190 00
For native teacher, Madura, 40 00——230 00

FOREIGN LANDS AND MISSIONARY STATIONS.

CHINA. — Kalgan, Rev. W. P. Sprague, 25; Tung-cho, Y. M. C. A., for school in Africa, 20.50, 45 50
HAWAIIAN ISLANDS. — Honolulu, Caroline Snow, "for the work of the brave missionaries in Turkey," 5 00
INDIA. — Madura, Friends, 9 60
ITALY. — Florence, A friend, 50 00
MEXICO. — Chihuahua, Trinity ch. (Eng. Cong.), 25.41, silver, 14 00
TURKEY. — Cesarea, Rev. W. A. Farnsworth, D.D. 20 00——144 10

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part, 11,574 47
For trav. expenses of Miss Ella Samson and Miss Eva M. Swift to America, and trav. expenses of Miss Swift's return to India, 928 75
For Balance of Miss Laura M. Melen's outfit, 100 00-12,603 22

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 3,000 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California, *Treasurer.*

For Miss Gunnison's traveling expenses from Japan, 127 21

MISSION SCHOOL ENTERPRISE.

MAINE. — Cape Elizabeth, Y. P. S. C. E. of South Cong. ch., 1; Rockland, Young People's Asso. of Cong. ch., 12, 13 00
NEW HAMPSHIRE. — Colebrook, Y. P. S. C. E., 10; Greenville, Y. P. S. C. E., 3; Hinsdale, Cong. Sab. sch., 5.50; Warner, Y. P. S. C. E., 3, 21.50
VERMONT. — Newbury, Cong. Sab. sch., 20.93; Newfane, Y. P. S. C. E., 1.50; Olcott, United Y. P. S. C. E., 5, 27 43
MASSACHUSETTS. — Barre, Cong. Sab. sch., 13.10; Boston, Central Cong. Sab. sch. (J. P.), 25; do., Walnut-ave Junior C. E. so., 5; Feeding Hills, Y. P. S. C. E., 3; Granville Centre, Y. P. S. C. E., 2.50; Halifax, Y. P. S. C. E., 2; Hardwick, Cong. Sab. sch., 5; Y. P. S. C. E., 5; Lakeville, Precinct Sab. sch., 7.50; Leominster, Y. P. S. C. E., 13.25; Mansfield, Y. P. S. C. E., 3; New Bedford, Trin. Bible school, 21.36; Newton, North Evan. Sab. sch., 15; North Woburn, Y. P. S. C. E., 1.81; Princeton, Y. P. S. C. E., 4.31; Southboro, Int. and Prim. classes, Pilgrim Cong. Sab. sch., 3; South Natick, Y. P. S. C. E. of John Eliot ch., 5; Wellesley, Y. P. S. C. E., 2, 136 83
RHODE ISLAND. — Little Compton, Y. P. S. C. E. 2 00
CONNECTICUT. — Cromwell, Y. P. S. C. E., 2; East Norwalk, Cong. Sab. sch., 2; Griswold, Y. P. S. C. E. of 1st Cong. ch., 3.17; Killingworth, Cong. Sab. sch., 5; Meriden, 1st Cong. Sab. sch., 34.08; Norwich, Faith, Delia, and Dickson Leavens, for a scholar in Erzroom High School, 10; Southington, 1st Cong. Sab. sch., 17.55; Stamford, Y. P. S. C. E., 17.50; Westbrook, Mrs. H. B. C., for two scholars, Ceylon Training School, 1; Windsor, Y. P. S. C. E. of 1st Cong. ch., 5, 97 30
NEW YORK. — Alexandrian Bay, Mrs. L. Ferris, for scholar in India, 1; Bath, Girls of the Davenport Home, 3; Berkshire, Cong. Sab. sch., 30; Bridgewater, Y. P. S. C. E., 5; Brooklyn, Willoughby-ave. Cong. Sab. sch., 110; Danby, Y. P. S. C. E., 2; Freeport, Mary E. Miller, for Mission School, India, 5; Somerville, John Dalton, for scholar, India, 1, 157 00
NEW JERSEY. — East Orange, Y. P. S. C. E. of 1st Cong. ch., for Mission School, India, 5; Montclair, Y. P. S. C. E., 15.39; Newark, Y. P. S. C. E., 10; Woodbridge, Y. P. S. C. E. of 1st Cong. ch., for Ceylon, 10, 40 39
PENNSYLVANIA. — Dundaff, Y. P. S. C. E. 20 00
DISTRICT OF COLUMBIA. — Washington, Y. P. S. C. E. of Mt. Pleasant Cong. ch. 15 00
FLORIDA. — Mt. Dora, Y. P. S. C. E. 5 00
INDIANA. — Orland, Y. P. S. C. E. 10 00
OHIO. — Brownhelm, Cong. Sab. sch., 7.50; Marietta, Y. P. S. C. E., 5; North Fairfield, Y. P. S. C. E., 5; Tallmadge, Y. P. S. C. E., 1 34, 18 84
ILLINOIS. — Chicago, Central Park Cong. Sab. sch., 5; 1st Scan. Sab. sch., 3; Dwight, Y. P. S. C. E., 5; Jefferson Park, Cong. Sab. sch., 2.37; Moline, 2d Cong. Sab. sch., 2.57; Park Ridge, Cong. Sab. sch., 1.14; Peoria, Y. P. S. C. E. of Plymouth Cong. ch., 95c.; Providence, Y. P. S. C. E., 5; Rockford, 2d Cong. Sab. sch., 18.83; Winnebago, Cong. Sab. sch., 5; Yorkville, Y. P. S. C. E., 16, 64 86
WISCONSIN. — Appleton, Junior C. E. Soc. of 1st Cong. ch., 20; Clinton, Y. P. S. C. E., 18.20; Iron River, Y. P. S. C. E., 5, 43 20
IOWA. — Chester Centre, Y. P. S. C. E., 4.05; Grinnell, Y. P. S. C. E., 2; Kelley, Y. P. S. C. E., 10; Larchwood, Y. P. S. C. E., 1; Little Rock, Y. P. S. C. E., 1.25; Manchester, Y. P. S. C. E., 11; Miles, Cong. Sab. sch., 3; Y. P. S. C. E., 1.75; Junior C. E. Soc., 1.75; Wales, Busy Bee Soc., 3.36; Westport, Y. P. S. C. E., 3.35, 42.51
MINNESOTA. — Elk River, Y. P. S. C. E., 8; Minneapolis, Y. P. S. C. E. of Oak Park Cong. ch., 1.55; St. Paul, Plymouth Cong.

Sab. sch., 2.63; Worthington, Un. Cong. Sab. sch., 1.26, 13 44
KANSAS. — Alma, Y. P. S. C. E., 2.30; Newton, Y. P. S. C. E., 6.68; Wabaunsee, Y. P. S. C. E., 1.03 for India, and 2.89 for Armenia, Sab. sch. class for Armenia, 98c. 13 88
NEBRASKA. — Curtis, Cong. Sab. sch. 76
CALIFORNIA. — Highland, Cong. Sab. sch. 5 55
NORTH DAKOTA. — Amenia, Y. P. S. C. E., 3.50; Caledonia, Y. P. S. C. E., 5, 8 50
SOUTH DAKOTA. — Clark, Y. P. S. C. E., 1; Ree Heights, Y. P. S. C. E., 1.35, 2 35

759 34

CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT. — New Britain, Primary Class, South Cong. Sab. sch., 40; Norwich, Faith and Delia Leavens, 1, 41 00
NEW YORK. — Buffalo, 1st Cong. ch., for Mrs. Logan, 12; Flushing, Cong. Sab. sch., 17.95, 29 95

70 95

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Chicago, Y. P. S. C. E. of University Cong. ch., 10; Lyonsville, Y. P. S. C. E., 25; Maywood, Y. P. S. C. E., 5; Oneida, Y. P. S. C. E., 2.06; Park Ridge, Y. P. S. C. E., 6.25, 48 31
IOWA. — Belle Plaine, Y. P. S. C. E., 12.50; Stuart, Y. P. S. C. E., 26, 38 50
SOUTH DAKOTA. — Erwin, Y. P. S. C. E., 14.05; Vermillion, Y. P. S. C. E., 15, 29 05
CALIFORNIA. — Pasadena, Y. P. S. C. E. of North Cong. ch. 2 00

117 86

CONTRIBUTIONS FOR THE DEBT.

MAINE. — Bath, Central Cong. ch. and so., 62.89; Bangor, 1st Cong. ch. and so., 85; Central Cong. ch. and so., 85; Hammond-st. Cong. ch. and so., 80; Norridgewock, B. Tappan, 10; Portland, High-st. Cong. ch. and so., add'l, 2.40; ——, ——, 200, 525 29
NEW HAMPSHIRE. — Amherst, Cong. ch. and so., 24; Centre Harbor, Rev. J. A. McKnight, 5; Keene, 1st Cong. ch. and so., 85; Manchester, Central N. H. Cong. Club, 100; North Hampton, E. Gove, 50; Penacook, Cong. ch. and so., 15.26; Stoddard, Rev. Geo. W. Ruland, 20, 299 26
VERMONT. — Bellows Falls, C. W. Osgood, 100; Bennington, Cong. ch. and so. (of which 20 from Y. P. S. C. E.), 120; do., Rev. M. L. Severance, 12; Brattleboro, Centre Cong. ch. and so., 10; Rutland, Cong. ch. and so., 300; St. Johnsbury, North Cong. ch. and so., 208.84; Mrs. Horace Fairbanks, 750, 1,500 84
MASSACHUSETTS. — Auburndale, Cong. ch. and so., C. C. Burr, 200; Edward L. Pickard, 100; C. S. Roberts, 100; James Braman, 50; H. A. Hazen, 25; Boston, Old South ch., 3,655; A member of Union ch., 100; Samuel Johnson, 2,500; Henry D. Hyde, 2,500; Henry Woods, 1,000; Mrs. Charlotte M. Fiske, 500; Elizabeth S. Fiske, 500; Rev. A. Wiswell (Roslindale), 40; Clinton, C. L. Swan, 100; Dedham, A lady, 500; Easthampton, Payson Cong. ch. and so., 107.24; Gilbertville, Y. P. S. C. E., 9.61; Monson, E. F. Morris, 100; Newton, H. A. Wilder, 500; Rev. C. H. Daniels, D.D., 100; Mrs. Nettie A. Gay, 50; Northampton, A. L. Williston, 500; South Framingham, Grace Cong. ch. and so., 500; Taunton, West. Cong. ch. and so., 16; Ware, Rev. Austin B. Bassett, 50; Winchester, 1st Cong. ch., Mrs. N. W. C. Holt, 5; Worcester, Union Cong. ch. and so. (of which 100 from Maria G. Moen), 201.01; Salem-st. Cong. ch. and so. (of which 20.50 from Y. P. S. C. E. and 9 from Sab. sch.), 175; Pilgrim Cong. ch. and so., 75; Hope Cong. ch. and so., 25; Mrs. Marshall Green, 3, 14,286.86
RHODE ISLAND. — Providence, Beneficent Cong. ch., Geo. E. Webster, 50; do., Mrs. D. C. Moulton, 50; Beneficent Cong. Sab. sch. (of which 1 from two children in the Infant Room), 105.03; Royal C. Taft, 500, 705 03
CONNECTICUT. — Bridgeport, Park-st. Cong. ch. and so., 141.25; Black Rock Cong. ch. and so., 7; Clinton, Rev. B. G. Northrop, 100; East Windsor, 1st Cong. ch. and so., 5.11; Hartford (in April *Herald*, 25 acknowledged from A friend, should be from Rev. W. D. Love, and 5 acknowledged from Rev. W. D. Love, should be from A friend); New Haven, Rev. Chas. Ray Palmer, D.D., 275; Rev. W. L. Phillips, D.D., 50; New London, Rev. James W. Bixler, 25; Norwich, Broadway Cong. ch. and so., 1,300; So. Norwalk, Frank A. Ferris, 100; Cong. ch., Jacob M. Layton, 50; Rev. Gerald H. Beard, 25; Torringford, Cong. ch. and so., 19.65; West Winsted, Cong. ch. and so., 65.50; Woodbury, Cong. ch. and so., 15, 2,178 51
NEW YORK. — Brooklyn, Tompkins-ave. Cong. ch., 1,430; Church of the Pilgrims, additional to 1,000 received in December, 1,160; Rochester-ave. Cong. ch., 11; Central Cong. ch., C. F. Carrington, 10; Buffalo, 1st Cong. ch., with other dona., to const. MAURICE E. PREISCH, F. MASON HAYES, HAROLD A. HAYES, BURTON F. JACKSON, G. WESLEY THATCHER, WM. DEMPSTER, and Mrs. DELLA E. BLEKDON, H. M., 167.30; Mrs. W. G. Bancroft, 100; Cambridge, Cong. ch., 20; Canaan Four Corners, Y. P. S. C. E., 20; Lockport, 1st Cong. ch., 63; Maine, Cong. ch., add'l, 20; Napoli, Cong. ch., 7; New Lebanon, Iva Allen, 1; New York, Mrs. Frederick Billings, 1,000; Mrs. Roxana A. Wentworth Bowen, 500; Dr. and Mrs. C. Irving Fisher, 100; E. F. Browning, 100; Susan D. Griffith, 50; Mary J. Griffith, 50; Margaret E. Griffith, 50; Geo. S. Hickok, 25; Mrs. C. W. Benedict and Miss F. L. Benedict, 25; Poughkeepsie, Guilford Dudley, 10; Rochester, South Cong. ch., 20; Salamanca, Cong. ch. (of which 4 from Y. P. S. C. E.), 14; Sherburne, Friends, 250; Sloan, Halsted-ave. Miss. Soc., 2, 5,205 30
NEW JERSEY. — 1st Cong. ch., JOSEPH VAN VLECK, to const. Mrs. MELINDA N. VAN VLECK, JOSEPH VAN VLECK, Jr., and himself H. M., 300; do., Mrs. C. W. Sweet, 100; do., F. T. Bailey, 50; Rev. H. S. Bliss, 5, 455 00
PENNSYLVANIA. — Philadelphia, Mrs. E. B. Ripley, 50 00
DISTRICT OF COLUMBIA. — Washington, Ministers of Howard University Faculty, 50; Members of 5th Cong. ch., add'l, 2, 52 00
SOUTH CAROLINA. — Charleston, Circular Cong. ch. 11 35
FLORIDA. — Avon Park, Y. P. S. C. E. of Union Cong. ch., 2; Belleview, Cong. ch., 5; Haines City, Cong. ch., 2; Jacksonville, Cong. ch., 2, Key West, Cong. ch., 2; Lake Helen, Cong. ch., 2; Longwood, Cong. ch., 4.05; Mary Esther, Cong. ch., 2; Mount Dora, Y. P. S. C. E., 2; New Smyrna, Cong. ch., 2; Ormond, Union Cong. ch., 2; Palm Springs, Cong. ch., 2; Philips, Cong. ch., 4; Tavares, Cong. ch., 2, 35 05
INDIANA. — Ft. Wayne, Cong. ch., 25; Indianapolis, Rev. N. A. Hyde, 35; Prof. W. A. Bell, 5; C. J. Buchanan, 5, 70 00
MISSOURI. — Amity, Cong. ch., 10; Aurora, Cong. ch., 10; Green Ridge, Cong. ch., 3; Kansas City, 1st Cong. ch., 140.59; Clyde, Cong. ch., 20.66; Kidder, Cong. ch., 25; Maplewood, Cong. ch., 8; Neosho, Cong. ch., 9.67; New Cambria, Cong. ch., 4.50; Old Orchard, Cong. ch. (of which 5 from Sab. sch.), 16.40; Peirce City, Cong. ch., 36.10; Sappington, Cong. ch., 1.05; Springfield, Pilgrim Cong. ch., 1.25; 1st Cong. ch., 53.07; St. Joseph, Cong. ch., 65.82;

St. Louis, 1st Cong. ch., 100; Hyde Park, Cong. ch., 15; Reber-pl. Cong. ch., 12; 3d Cong. ch. of Aubert pl., 8; Immanuel Cong. ch., 7; Memorial Cong. ch., 5.05; Church of the Redeemer, 5; Bohemian Cong. ch., 2; Olive Branch Cong. ch., 1.25; Mr. and Mrs. McManus, 25; Rev. Wm. Johnson, 5; Webster Groves, Cong. ch., 46.40, 636.81

OHIO. — Austinburg, Cong. ch., 12; Cleveland, Pilgrim Cong. ch., Boys' Brigade, 20; Columbus, 1st Cong. ch., 50; Y. P. S. C. E. of Eastwood Cong. ch., 25; Lindenville, S. A. Babcock, 2; North Fairfield, Cong. ch., 9; Painesville, Cong. ch., 25; Ruggles, Cong. ch., 12; Wauseon, Cong. ch., 200, 355 00

ILLINOIS. — Aurora, W. F. Jobbins, 100; Batavia, Cong. ch., 6; Miss K. E. Chapman, 55c.; Bunker Hill, Cong. ch., Friends, 18; Mrs. A. P. Sanborn, 10; Mrs. Pettingill, 5; Chandlerville, W. K. Mertz, 2; Willie Butcher, 1; Chicago, 1st Cong. ch., 10; Charles H. Hulburd, 1,000; A friend, sale of gold watch, 16.50; Prof. F. Risberg, 25; Danvers, Cong. ch., 30.50; De Kalb, Cong. ch., 25; Elgin, G. P. Lord, 150; Mrs. Mary E. C. Lord, 150; Mrs. M. C. Town, 50; Rev. J. H. Selden, 50; A. B. Church, 25; Elmwood, Cong. ch., 10; Englewood, Rev. Charles Reynolds, add'l, 5; Evanston, W. H. Rice, 10; H. L. Boltwood, 5; Galesburg, Central Cong. ch. (of which 5 from Y. P. S. C. E.), 45.25; Griggsville, Cong. ch., 64; Jacksonville, Pres. J. E. Bradley, 10; B. W. Smith, 10; Cong. ch., Friends, 8; Prof. E. Sturtevant, 5; Mrs. J. E. Bradley, 5; J. A. Palmer, 5; Mr. and Mrs. C. H. Smith, 2; Joy Prairie, Friends, 2; Kewanee, Cong. ch. Y. P. S. C. E., add'l, 45c.; La Grange, M. J. Carpenter, 25; La Moille, Cong. ch., 12.84; Neponset, Cong. ch., 40; Normal, Cong. ch., 50; Oak Park, D. J. Kennedy, 50; Mrs. W. S. Herrick, 10; Edith M. Ames, 5; Ottawa, Cong. ch., 79.68; Peoria, Plymouth Cong. ch., 25; Pittsfield, A. Dow, 10; Dr. A. Cary, 1.25; Princeton, Cong. ch., 100.75; Quincy, Charles H. Bull, 100; Rockford, Mrs. H. K. Perley, 5; Roscoe, Rev. S. W. Eaton, 5; Spring Valley, French Cong. ch., 10; Toulon, Cong. ch., 15; Waverly, Cong. ch., Friends, 3.75; Rev. J. B. Fairbank, 10; Wilmette, Cong. ch., 10, 2,429 52

MICHIGAN. — Alpena, Cong. ch., 25; Clinton, W. S. Kimball, 50; Detroit, Cong. churches, 200.81; Grand Rapids, George Parsons, 25; F. B. Wallin, 5; Hudson, Cong. ch., 100; Imlay City, Nelson Haskin, 25; Olivet, Cong. ch., 75; Richmond, Rev. H. R. Williams, 50; Stanton, T. N. Stevens, 10.25; Three Rivers, Mary L. Matthews, 50c.; Union City, Cong. ch., 25.27, 591 83

WISCONSIN. — Beloit, B. C. Chapin, 15; Columbus, Rev. H. J. Ferris, 50; Edgerton, T. A. Perry, 5; I. W. Doty, 5; E. C. Hopkins, 5; Henry Ebbolt, 5; W. T. Pomeroy, 5; Henry Marsden, 5; M. Pelton, 5; A. P. Nicholson, 5; Robert Attlesey, 5; T. B. Earle, 5; C. L. Burnham, 5; C. L. Culton, 5; A. S. Flagg, 5; Babcock and Birkenmeyer, 5; C. F. Mabbett, 5; H. S. McGiffin, 2.50; J. H. Arthur, 2.50; W. S. Heddles, 2.50; B. C. Willson, 2.50; C. P. Frank, 2.50; J. D. Whittel & Son, 2.50; J. W. Conn, 2.50; B. F. Watson, 2.50; Bowen A. Mawhinney, 2.50; The Topping Co., 2.50; Fond du Lac, Rev. D. L. Holbrook, 10; Ixonia, Welsh Cong. ch., 1.50; Janesville, Mr. and Mrs. T. M. Jeffries, 30; La Crosse, Cong. ch., 35; Menasha, Rev. S. T. Kidder, 5; Milwaukee, H. J. Holden, 25; Prescott, M. T. Dill, 20; Raymond, Cong. ch., 1.44; Ripon, Cong. ch., Friends, 6; Roberts, Rev. Wm. Gill, 5; Sparta, Cong. ch., Friends, 1; Spring Green, Rev. John D. Davis and friend, 6; Tomah, Cong. ch., 5.56; West Superior, Rev. J. Kimball, 5, 321 50

IOWA. — Atlantic, Cong. ch., 35; Clay, Mrs. S. Meacham, 50c.; Elkader, Mary H. Carter, 24.50; Iowa City, Cong. ch., 61; Manchester, Cong. ch., 25; Monticello, H. D. Smith, 10; Osage, Cong. ch. (of which 5 from Woman's Miss. Soc.), 16; Postville, Cong. ch., 25; Red Oak, E. M. Cary, 100; Salem Cong. ch., 26.40; Sioux City, 1st Cong. ch., 25; Waterloo, 1st Cong. ch., 50, 398.40

MINNESOTA. — Lake Park, Rev. R. P. Upton, 5; Minneapolis, Miss M. Jameson, 10; Morris, Cong. ch. (of which 5 from Rev. A. H. Tebbitts), 11.25; New Paynesville, Rev. D. Donovan, 5; Northfield, Extra-cent-a-day Band, 25; Rochester, Rev. J. F. Tainter, 50; Mrs. A. Lyon, 50c.; St. Paul, Park Cong. ch., 5; Carrie Pond, 10; Miss Schultz, 1; Minnie Kellar, 1; West Dora, Cong. ch., 3.45; Winona, Wm. H. Laird, 50; Zumbrota, Rev. Jas. Oakey, 1, 178 20

KANSAS. — Kansas City, Pilgrim Cong. ch., 6; Powhattan, Rev. W. S. Bixby, 5, 11 00

NEBRASKA. — Ashland, Rev. Wilson Denney, 5; Bladen, Rev. W. A. Davis, 1; Leigh, Rev. J. G. Lange, 10; Lincoln, Vine-st. Cong. ch., 20; Omaha, Rev. S. W. Butler, 25, 61 00

CALIFORNIA. — Alameda, Cong. ch., 50; Berkeley, Pres. Martin Kellogg, 25; Oakland, 1st Cong. ch., Friends, 103.25; Rev. Geo. Mooar, D.D., 22.50; Geo. T. Hawley, 10; S. T. Alexander, 10; Rev. F. B. Perkins, 10; Ontario, Cong. ch., 15; Petaluma, Cong. ch., 11; Pomona, Pilgrim Cong. ch., Woman's Miss. Union, 50; Redlands, Friends, by Rev. J. H. Williams, 6; San Diego, Y. P. S. C. E. of 1st and 2d Cong. ch., 15; San Francisco, Charles Holbrook, 25; N. P. Cole, add'l, 20; Mrs. H. Cowell, 20; Miss B. Cowell, 20; Mrs. Geo. H. Bowers, 20; Q. H. Morse, 10; S. F. Bufford, 10; Friends, Bethany Cong. ch. 10; W. J. Dutton, 10; D. J. Staples, 10; Rev. Joseph Rowell, 5; Vacaville, Cong. ch., 7.50, 495 25

COLORADO. — Colorado Springs, 1st Cong. ch., 50; Mrs. Josephine R. Gill, 50; Denver, Plymouth Cong. ch., 120.96; Greeley, 1st Cong. ch., 20.50; Rev. W. W. Dumm, 10; Pueblo, 1st Cong. ch., 25; Telluride, Cong. ch., 25, 301 46

NORTH DAKOTA. — Kulm, Rev. Paul Burkhardt, 5 00

EAST CENTRAL AFRICA. — Mt. Selinda, Rev. G. A. Wilder, £5, 24 50

INDIA. — Madura, Girls of Madura Boarding School, 1 24

31,185 20

FROM JAFFNA GENERAL MEDICAL MISSION FUND.

For salary of Dr. and Mrs. T. B. Scott, and other expenses to December 31, 1895, 1,064 62

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Centre Lebanon, "Little Cedars of Lebanon," for industrial work, care Rev. H. M. Allen, 10; Portland, Second Parish Chinese Sunday-school, for native helper, South China, 10, 20 00

NEW HAMPSHIRE. — Laconia, Through Mrs. G. S. Blakely, for use of Miss E. M. Blakely, 5 00

VERMONT. — St. Johnsbury, Miss C. H. Lincoln, for pupil, care Miss M. J. Gleason, 4 00

MASSACHUSETTS. — Boston, Friends of Rev. N. G. Clark, D.D., for native preachers, care Rev. J. E. Tracy, 100, and from do., care Rev. J. E. Abbot, 100; Second ch. (Dorchester), Mr. Wilder, for extra appropriations, Central Turkey, 25; Cambridgeport, Woman's Mis. Soc. of Pilgrim ch., for work in Harpoot, 25; Campello, South Cong. Sab. sch., for work, care Miss E. C. Wheeler, 10.27; Cohasset, Y. P. S. C. E., for use of Rev. E. P. Holton, 5; Franklin, Cora B. Goodwin, for work, care Miss M. L. Daniels, 5; Groton, ———, for Rev. James Smith, 12.50, and for Rev. J. E. Abbot, 12.50; Holyoke, Second ch., toward salary Mrs. W. E. Hitchcock, 150; Kingston, May-

flower Y. P. S. C. E., for use of Rev. E. P. Holton, 11; Malden, Rev. H. Adadourian, for pupil, care Mrs. E. R. Montgomery, 7.80; Maynard, Ladies' Circle, 25; Mrs. L. Maynard, 25; Miss A. Wolcott, 2; Mrs. Chas. Cheney, 2; Mrs Wentworth, 1; Miss L. Maynard, 1; Mrs. Dennis Buckley, 1, all for use of Miss C. Shattuck; Northampton, Edwards Y. P. S. C. E., for Okayama Orphanage, 15; Northfield, Volunteer Band, for Rev. C. F. Gates, for pupils employed in printing texts, 8; Oakham, Miss E. Dean, for school work, care Mrs. W. O. Ballantine, 5; Somerville, Franklin-st. Sab. sch., for pupil, care Rev. E. G. Tewksbury, 15; South Acton, Cong. ch., for work, care Miss C. Shattuck, 13; Springfield. A. H. S., for work, Yozgat, 25; Sterling, Y. P. S. C. E., for extra appropriations, 10; Swampscott, O. B. A., L. P. A., and H. S. A., for kindergarten building, Maebashi, 75; Woburn, First Cong. Sab. sch., for work, care Rev. J. L. Fowle, 100; ———, Friend, for use of Rev. W. P. Elwood, 5, 792 07

Connecticut. — Torringford, Rev. A. H. Norris, to restore appropriations, 50; do., Isaac W. Brooks, toward Peet Memorial Printing Press, Foochow Mission, 50; Norwich, Park Cong. ch., for tract work, care Rev. J. H. De Forest, 20; Waterbury, Miss K. L. Peck, for Peet Memorial Printing Press, 10, 130 00

New York. — Angola, Miss A. H. Ames, for Theol. student, care Rev. C. Hartwell, 5; Brooklyn, Charles Hartwell, for Peet Memorial Printing Press, 5; do., Foreign Sunday School Association, for work, care Rev. J. P. McNaughton, 5; Castile, Mrs. H. A. Southworth, for work, Yozgat, 10; New York, Mr. and Mrs. M. C. D. Borden, for evangelistic and educational work in Spain, 500, and for do. in Ceylon, 500; do., Dr. and Mrs. Edward W. Peet, for Peet Memorial Printing Press, 135; Sherburne, Mrs. C. S. Gorton, for school work, care Rev. W. N. Chambers, 110, 1,270 00

New Jersey. — Boonton, Presb. Y. P. S. C. E., for pupils, Cesarea, 52; Glen Ridge, Y. P. S. C. E., for work in Cesarea, 50; do., T. M. Nevius, for Bible-reader, care Rev. H. C. Hazen, 10; Plainfield, Cong. ch., for use of Miss H. L. Cole, 247; Stanley, Mrs. G. S. Page, for school, Madura, 25, 384 00

Pennsylvania. — Germantown, Somerville Presb. Mission, for pupil, care Miss L. Foreman, 30; Pittsburgh, W. R. Watson, for work, care Miss F. C. Gage, 20, 50 00

District of Columbia. — Washington, Miss C. O. Richards, for work, care Rev. E. Fairbank, 20 00

Tennessee. — Knoxville, C. A. P., for medical work at Lin-ching, 50; Nashville, Y. P. S. C. E. of Fiske University, for pupil, Aintab, 10, and for pupil, Mt. Selinda, 10, 70 00

Kentucky. — Berea, Cong. Sab. sch., for use of Miss S. F. Hinman, 30 00

Missouri. — Forest City, Ladies' Miss'y Soc'y of 1st Presb. ch., for pupil, care Rev. Lewis Bond, 8 00

Illinois. — Chicago, Mary Newell, for native preachers, care Rev. J. C. Martin, 4; do., Miss Gillis, for do., 2; do., A friend, for use of Rev. G. B. Cowles, 12.50; do., Simon Exusian, for pupil, Yozgat, 5; Oak Park, Forest-ave. Cong. ch., for use of Rev. G. B. Cowles, 12.50, 36 00

Ohio. — Huntsburg, Cong. ch., to restore appropriations in Turkey, 10; Painesville, Enterprise Mission Circle 1st Cong. ch., for pupil, care Miss M. M. Haskell, 6; Toledo, Y. P. S. C. E. of 1st Cong. ch., for catechist, Madura, 30, 46 00

Michigan. — Chelsea, Y. P. S. C. E., for work, care Rev. H. G. Bissell, 10; Highland Station, Rev. H. G. Bissell, for his work, 5; Monroe, Primary Dep't, Presb. Sab. sch. for work, care Mrs. M. E. Bissell, 3.60, 18 60

Kansas. — Seneca, Y. P. S. C. E., for building chapel, care Rev. Dwight Goddard, 100; Wakefield, Y. P. S. C. E., for work, care Rev. and Mrs. I. M. Channon, 5, 105 00

Wisconsin. — Milwaukee, Grand-ave. Cong. ch., for North China College, 10 00

California. — Los Angeles, Y. P. S. C. E. of West End Cong. ch., for use of Miss A. G. Chapin, 3 26

Canada. — Dundee, Zion ch., for work, care Rev. J. C. Martin, 15; Hamilton, Angela Jarvis, for use of Mrs. F. W. Macallum, 4.30; Montreal, A class in Emmanuel Sab. sch. toward education of two boys, care Rev. T. W. Woodside, 2.90,

From the Canada Congregational Foreign Missionary Society.

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For work, care Rev. W. T Currie, 20, 42 20

MISSION WORK FOR WOMEN.

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For use of Mrs. S. V. Karmarkar,	79 85	
For Kōbe Kindergarten,	2 40	
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From Canada Congregational Woman's Board of Missions.

Mrs. Frances A. Sanders, Montreal, Canada, *Treasurer.*

For Bible-woman, Harpoot,	7 70
	4,456 73
Donations received in March,	68,141 84
Legacies ,, ,, ,,	19,482 77
	87,624 61

Total from September 1, 1895, to March 31, 1896: Donations, $357,619.54; Legacies, $75,005.72=$432,625.26

For Young People.

AFION KARA HISSAR.

BY REV. LYMAN BARTLETT, OF SMYRNA, TURKEY.

The picture on the next page represents imperfectly one of the out-stations of the Smyrna mission field in Asia Minor. It is located about 250 miles east of Smyrna, at an altitude of more than 3,000 feet above sea level, and is an important centre for the opium trade, the soil of the surrounding district being peculiarly adapted to the growth of the poppy, from which the opium comes, and which is cultivated in great abundance. Hence the name of the city, Afion (opium) Kara Hissar (black castle), to distinguish it from several other cities called Kara Hissar, each with some designating prefix.

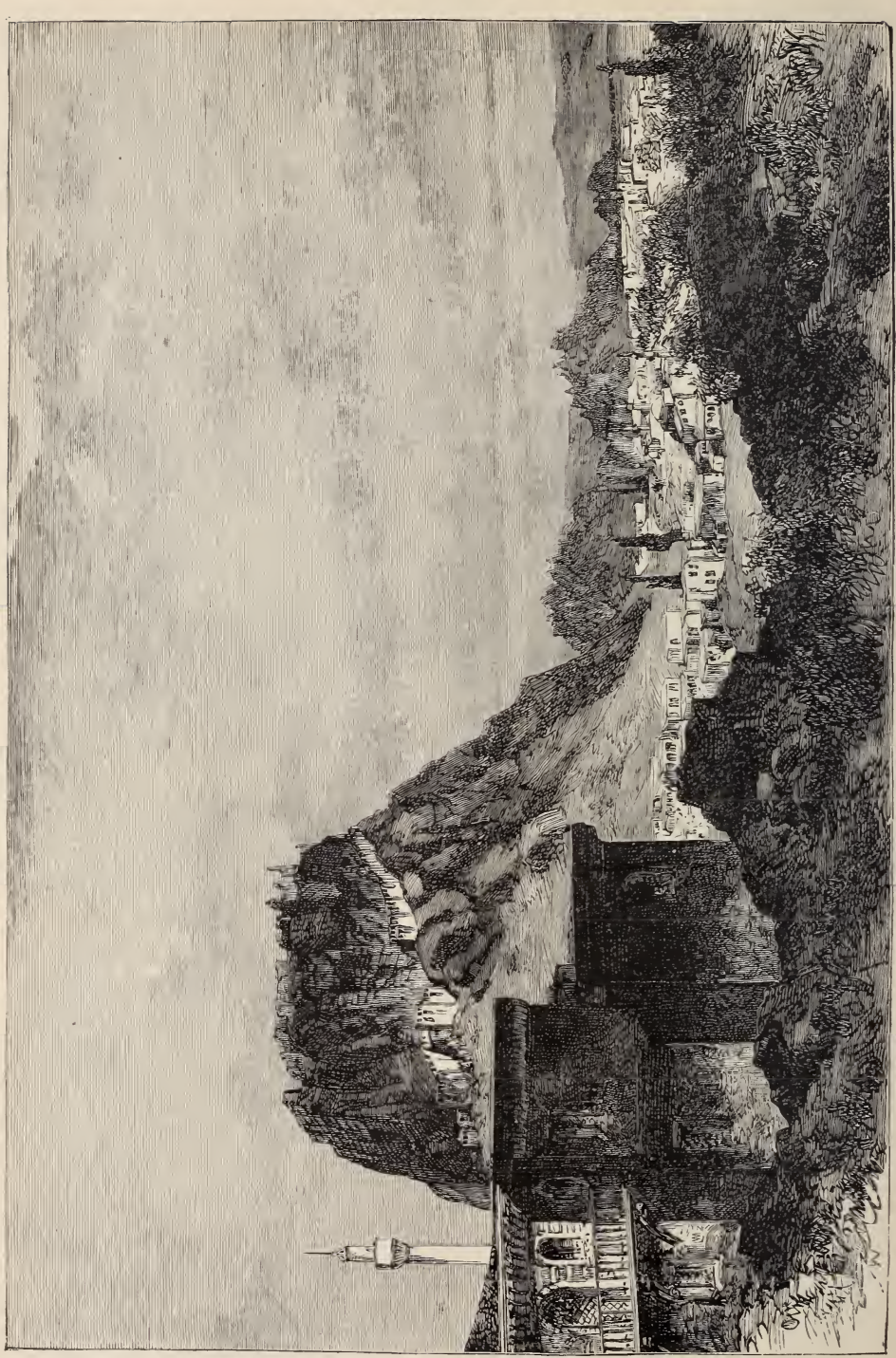
It is very compactly built in a valley, on one side of which an immense perpendicular rock rises 500 feet above the city, and is surmounted by the ruins of a very ancient castle, built for the defence of the town. Its streets are very narrow and generally without sidewalks, paved with rough stones.

The population is estimated at 30,000, of which probably 7,000 are Armenians.

The gospel has been preached and a school maintained in this place for many years and with a fair degree of success, considering the difficulties to be overcome, for almost all who have accepted the truth have been called to suffer severe persecution.

Our young friends in America do not know what it costs to be a Christian in countries where there is but little freedom of conscience. A few years ago this small band of Armenian believers passed through a long siege of persecution, not from the Turkish government, but from their own people, encouraged by a bigoted priesthood.

The collection of the taxes imposed by the Turkish government furnishes an opportunity for the practice of great injustice. As the apportionment of these taxes to individuals is always left to the leading men of the different nationalities, obnoxious persons, like those who have declared themselves Protestants, are liable to have their taxes doubled on the slightest provocation, and these poor brethren found themselves obliged to pay two and three times as much as could justly be required of them, and were plainly told that if they would return to the mother church their burdens would be lightened. One of the brethren had an infant child whom he wished to have baptized by a Protestant pastor, but as their preacher was not ordained there was necessarily some delay. Taking advantage of this delay, the relatives one day seized the child from the arms of its grandmother and hastened it away to the Gregorian church, where it was baptized by a priest against the will of the father. The child's mother, who was not a Protestant, was taken to the house of her brother and kept, with the child, for two and a half months, even against her will, her husband being obliged to



AFION KARA HISSAR.

pay a certain sum each month to meet their expenses, and because he had not the money to pay he was imprisoned until the preacher came forward and paid it for him. He finally appealed to the government, claiming his wife and child, but before action was taken a mutual friend interposed and brought them back.

There were two excellent women who frequented the Protestant worship, but they were bitterly opposed by their husbands. They were slandered, they were beaten, they were sometimes shut out of their houses and sometimes locked into them, and were forbidden to go near the Protestants. A son of one of these Christian sisters, about sixteen years old, began to attend the worship and to show sympathy with his mother in her trials, and was ordered by his father never to enter his house again till he would take an oath not to attend the Protestant service. He accordingly left his father's house and apprenticed himself to a Protestant brother to learn shoemaking. During my last visit to the place these two persecuted sisters, with the rejected son just mentioned, became members of the church, but I have never heard that the father had become reconciled.

During the summer of 1892 I visited this place with my daughter at a time when the persecution was at its height, and during our stay of three weeks the house we occupied, which was the home of the preacher, was stoned every night but one. The front windows, being protected by wire netting, were uninjured; but the back rooms, whose windows were exposed, could not be used for a time, and the windows were taken out to save them from destruction. The brethren were almost daily stoned by the boys in the streets, and one Sabbath during our stay a crowd gathered about the door, railing at those who dared to enter, and stoning the door after we had assembled for worship, till finally we were obliged to call on the Turkish police to protect us from the violence of the mob. For a long time most active measures were employed to prevent people coming to the worship, both slander and threats being freely used, and the preacher was most shamefully maligned.

At one time a document was presented to the governor accusing him of having, in a public place, shamefully slandered the Virgin Mary, and this document was emphasized by 200 signatures, mostly Armenians. The governor informed me of this foul accusation, but declared that he should not submit it to the court, as it could be nothing but slander. Yet, after we had gone, it was served in due form, and the good man was summoned before the Turkish court for trial. He had no one to plead his cause, and his accusers were many, but being allowed to speak in his own defence he easily convinced the court and all who heard him, of his entire innocence and of the perfidy of his accusers. The case was dropped without further trial. In this affair he rejoiced in the fulfilment of our Lord's promise: "It shall be given you in that hour, what ye ought to speak."

But now all is changed. Enemies have become friends, and those who have slandered the preacher now speak his praise. The patience and forbearance of the persecuted brethren during all their trials have put to silence their opposers and won the confidence of all. The number of those who come to listen to the truth has much increased, and a Sabbath-school of 150 children has been gathered. A faithful and devoted Bible-woman finds ready access to the

homes of the rich and of the poor, who gladly listen to her earnest words and gather in large numbers at her weekly meetings for Bible study and prayer.

The Armenians of Afion Kara Hissar are very ambitious in the matter of education, and large sums of money are expended annually for the support of their boys in the best schools in Smyrna and Constantinople, while at home a large public school is supported by the people, and several private schools of different grades have long been sustained. Thus far advanced education has been sought mainly for boys, yet a few girls from this place have been connected with our Girls' School in Smyrna, and at present the preacher's daughter is a promising pupil there.

For the last two and a half years strenuous efforts have been made to secure from the government permission to establish a kindergarten, and friends in

GIRLS' BOARDING AND DAY SCHOOL IN SMYRNA.

America have kindly contributed funds for this special object, but thus far we have been unsuccessful. However, we do not despair, but hope that after the present excitement is allayed we shall be able to secure this very important aid in the work of education.

The importance of this place has been much advanced during the last year by the building of a new railroad, by which it is now put in direct communication with Constantinople at Scutari, and another road is being built which will connect it with Smyrna, so that we shall soon be able to go by rail from Smyrna to Constantinople, via Afion Kara Hissar, and this will tend to make our relations with that place more intimate and effective.

An essential need of the evangelistic and educational interests of the place is a permanent home. Thus far we are dependent upon rentals, and while no house can be found suitable to the work in hand, the confidence of the people in the permanency of the work undertaken can never be secured so long as its only home is a rented building; and the large rents, continued through a series of years, often amount to a sum sufficient to purchase the property rented.

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